

THE CLASSICAL JOURNAL

VOLUME XXXVI

NOVEMBER, 1940

NUMBER 2

THE MIDDLE WAY

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Since the general aims of classical teachers must always be in harmony with the new trends in education, it is necessary for classical teachers to keep informed on the general educational trends in this changing world of ours.

The fact that the world is changing can be denied by no one, and I realize with Terence that "nothing is said now that hath not been said before," but the implications in this current situation seem to me to be of such vital importance to all of us that I am daring to risk your sufferance. The continual wars and the rise of dictatorships have brought about great confusion in Europe. The minds of men over there have been turned from the pursuit of learning and the heights of civilization to the depths of war and self-defense. By this savagery there has been brought about the downfall of culture. The Nazi doctrine that the individual must sacrifice everything for the good of the state is shocking to all democratic Americans who still believe in the freedom of the individual.

We can no longer depend on Europe for our standards and ideals. Civilization's breaking down over there means that cultural values must be fostered here. We must build up our own cultural and democratic standards independent of Europe.

¹ Presidential address delivered before the Illinois Classical Conference at Chicago, Illinois, February 23, 1940.

The European confusion is reflected over here. America is so influenced by the political and social problems of Europe that she is uncertain of her own future. All the old traditions have been upset, the spirit of unrest and change is everywhere.

All these circumstances, together with the depression, have had the tendency to cause many intelligent men in our country to turn their thoughts toward human values, including justice in political, economic, and social life. On these problems the classics can throw much light if they are properly taught—that is, if more emphasis is placed on the interpretation of the thought in a given passage and its relation to, and its significance in, the modern world. The cultural value is self-evident.

It seems to me quite logical that, when the political, economic, and social fields are in such a turmoil, that disturbance should be reflected in the educational world and leave its imprint there.

For example, in social life on the one extreme are the so-called “traditionalists,” who are always frightened at the horrible possibility of any change in the status quo, while at the other extreme are the proponents of a new social order. Just so in the educational realm are found advocates of “traditional education” on the one hand while on the other are the progressive social reformers who wish to build a new social order through the schools.

This is no passing mood that we are experiencing and we may as well face the facts. A new social order has come to stay, and the common man is coming into his own. Education can no longer be for the selected few, but must be adequate for all. The common man who is being given the higher standards of living in the world must not simply demand the comforts that great inventors and scientists have made possible, but must be educated up to this same higher level of learning in order to make a worthy contribution.

In the light of all this confusion it is important that education hold on to what has proved to be valuable in the past, but it must at the same time contribute its share to the solution of these current problems. However, we must not be too quick to give in to all new voices which are clamoring for an audience and are likely to have weight among bewildered people. “Asses braying in the wilderness” one speaker calls the prophets.

There is one group of people whose philosophy of education calls for the practical only—those who wish our youth to begin learning a trade directly on entering high school. But there are opposing voices from among educationalists and even some advocates of career courses who are already modifying this demand. Perhaps they realize that the technically trained groups are the first to crack under the present strain of a war of nerves. Here is what Dr. Samuel N. Stevens, formerly dean of Northwestern University College and now president of Grinnell College, Grinnell, Iowa, says about it:²

When I say that the student should study subjects related to his work I do not mean that he should specialize with no thought toward acquiring a broad cultural background. On the contrary, I advise the young man or woman to obtain as broad a cultural education as possible and then to specialize. The student who specializes too soon usually does not succeed.

Not long ago [Mr. Stevens continues] the president of a large accounting concern told me that he had instructed his personnel manager to hire only men with well-rounded educations. He said he would rather hire a man who had a cultural background than one who had merely specialized in accounting.

It is obvious that, no matter what sort of work a person does, his success depends largely on his efficiency as a social being, his ability to get along with people, and cultural subjects are a distinct aid to the person who must form social contacts in his work.

Since the depression, enrolment in history, languages, literature, art, and philosophy has increased significantly. People have begun to realize that, whether or not they can attain financial and material success, they can, by studying such cultural subjects, secure an intellectual wealth [concludes Mr. Stevens].

Dr. Aydelotte, recently president of Swarthmore College, now president of the Institute for Advanced Study, says that industrialists ask for college graduates well grounded in fundamental subjects. The specialized training required, they prefer to give or supervise themselves.³

Robert Maynard Hutchins, president of the University of Chicago, heads another school of thought. He says:⁴

² Cf. Samuel N. Stevens, *Cultural Education as a Preparation for Business*: Speech given before the American Management Association (1939).

³ Cf. Dr. Aydelotte, speech delivered in Chicago at a Swarthmore alumnae luncheon (1937).

⁴ Cf. Robert Maynard Hutchins, *Vital Speeches*, July 15, 1939, 588.

But the test of true education is not whether the graduates are millionaires or ditchdiggers. Even if they were all ditchdiggers they would still be the educated citizens that democracy demands if they had a sound character, a disciplined mind, and an elevated spirit. These things true education can give. On these things democracy depends.

Dr. Charles Seymour, president of Yale University, says:⁵

I know of no evidence to indicate that a man will make a better Secretary of the Interior, or a better collector of customs, or a better citizen, as a result of having concentrated upon the study of government than if he had concentrated on the Greek and Latin classics.

He warned colleges against developing departments of contemporary economics and politics at the expense of the classics and kindred subjects.

Then there are the progressives. Progressive education, it seems to many of us, has many good points which can and should be emphasized in connection with any kind of education. For instance, the encouragement of pupil participation under proper supervision to a certain point is desirable and beneficial as is also the emphasis on activity which grows out of the conviction that "all learning is tied up with doing." When this activity is translated into terms of trips, excursions, clubs, banquets, etc. it has great value. This doctrine was given validity "as a protest against 'passive' learning and uninspired reciting."

But there are also many bad points in progressive education that should be avoided. The theory of interest, through which the pupils study only what they are interested in, is detrimental to the good of the child; as is also the theory that there must be a felt need for everything. Neither habits of thought nor discipline are developed by the work of progressives. We reject too their contention that there must be a program of pupil-planning in which, however, the pupils are not held responsible for their tasks, and that the teacher must fade into the background and give the pupil the stage. All these theories and similar ones have been ringing in your ears for years. It is unnecessary to spend any more time in elaboration of these theories. Dr. Snyder, president of

⁵ Cf. Dr. Seymour, Association of American Colleges, *Bulletin*, Vol. xxiv (1938), 200-205.

Northwestern University, once said in a speech about progressive education:⁶

I do not wish my children . . . to clutter their brains with half-thought formulas for social reconstruction. I much prefer that they study the language in which their thought will have to be clothed, master those branches of mathematics which are involved in all financial transactions, examine some scenes in the drama of the past from which they may gain a few clues to the riddle of the present, and open as many windows as possible into the relatively dark chambers of their minds.

You know only too well all the implications involved in these theories which we have often criticized so severely. The thing that perhaps some of you don't know, and the one that gives me great delight to relate to you, is that the progressive educators themselves have now come to the point of discrediting many of these, their own theories.

Boyd H. Bode, of Ohio State University, in his new book entitled *Progressive Education at the Crossroads*, says:⁷

There is reason to fear that the greatest danger to the progressive movement at the present time is within its own household. Social extremity is the educator's opportunity; but this opportunity will fade away if the demand for a more adequate educational philosophy is deflected toward a renewed emphasis on pupil needs.

He points out that too much emphasis on needs makes the child feel that he is a problem child and not normal, and creates the impression "that we must be everlastingly exploring his insides, like a Calvinist taking himself apart day after day to discover evidences of sin."⁸

He discusses at great length "the tyranny of subject matter," as he calls it, and says that the only way to escape from such tyranny is to emphasize the needs and interests of the pupils; but by so doing vocational efficiency is not provided any better than it was in the traditional education. He realizes that these contradictions make it appear that the progressive experiment has failed, but

⁶ Cf. Franklyn Bliss Snyder, *Evanston Review*, June 16, 1938, 66, speech at a Northwestern University alumni luncheon.

⁷ Cf. Boyd H. Bode, *Progressive Education at the Crossroads*: New York and Chicago, Newson and Co. (1938), 67.

⁸ *Ibid.*, 70 f.

nevertheless he warns that the traditional education must not be given a "clean bill of health."⁹

He says that in science, for instance, emphasis has always been on teaching the organized results rather than on seeing to it that the scientific concepts are actually functioning in the experience of the pupil.

There is reason [says Bode]¹⁰ to think that this assault by progressives on "scientific organization" has gone much too far. Nevertheless, the revolt against traditionalism in education is too wide-spread and too persistent to be dismissed as due to the vagaries of modern pedagogy.

He remarks also that

Progressive Education insists that traditional education disregards the nature of childhood by forcing it into a kind of strait-jacket. Lessons are assigned as so much material to be learned, without reference to the laws or principles of mental growth.

The whole process is mechanized, at the sacrifice of spirit or attitude, which is both a precious by-product and the chief abiding value of true education. The typical pedagog's concern over specific and tangible results betokens a lack of imagination and understanding. Real education has a spirit of its own, and God fulfils Himself in many ways.¹¹

He admits that the traditional subjects have values that progressive educators are neglecting at their own peril.¹²

The progressives insist that all impetus in learning must come from within the pupil in contrast to "dictation" or "regimentation" by the teacher on the outside. Mr. Bode agrees with us that if this theory is persisted in it creates the false impression that teachers do not have to teach at all, as teaching is external guidance. Another contradiction arises from the fact that progressives demand that the new education must "perpetuate the democratic culture," which cannot be done without guidance. Mr. Bode concludes his discussion of this theory with this statement:¹³ "That the teacher should aim at 'wise influencing,' at 'better self-directing,' and at 'somewhat better lines' for self-direction would be disputed by nobody."

"At any rate," says he, "it is not clear, either from the considera-

⁹ *Ibid.*, 90, 94, 95. ¹⁰ *Ibid.*, 90.

¹¹ *Ibid.*, 88. ¹² *Ibid.*, 96. ¹³ *Ibid.*, 84.

tion of the underlying theory or from observation of the results of this type of education, that progressive education is finally on the right track."¹⁴

I have always felt, along with most of you, I am sure, that there is much that is good in progressive education. At the same time I am not ready to admit that all traditional education is bad, although, no doubt, it has many faults. My desire has always been to combine the good points of each in a middle-way education. Imagine, then, my delight when I came upon the book entitled *Education and a Quest for a Middle Way*, by Paul H. Sheats.

He starts out by contrasting the extreme views. He says:¹⁵

In vivid contrast to the conception of education as a device for transmitting the cultural accumulations of the group, another school of educators, impressed by what they consider a rapidly accelerating rate of social change, believes that the dynamic rather than the static characteristics of the society in which we live must be emphasized if the youth of the land are to keep up with the procession. So far beyond challenge do they find the direction of these changes in contemporary society to be, that, instead of transmitting the heritage of the past, they would build specifically for the future, inculcating attitudes of mind and habits of thought which are in harmony with the conditions of the new social order which they believe to be already emerging. They would use the school, both in respect to curriculum and to methods of teaching, in order to indoctrinate a new society by selecting as the chief aim of the educational process, not the transmission of facts, but the inculcation of skills and attitudes with which youngsters are then equipped to remake their society as they wish it, instead of being compelled to accept a ready-made social order.

Similarly, Briffault in *Breakdown*¹⁶ says, "What goes by the name of education consists of little else than the inculcation of traditional prejudices."

Kandel says,¹⁷ "It is precisely because of our failure to emphasize 'moral, social, and human values,' the unchangeables as determined by the group experience, that we find ourselves in the present confusion."

¹⁴ *Ibid.*, 100.

¹⁵ Cf. Paul H. Sheats, *Education and the Quest for a Middle Way*: New York, The Macmillan Co. (1938), 25.

¹⁶ Cf. Robert Briffault, *Breakdown*: New York, Coward-McCann (1935), 148.

¹⁷ Cf. I. L. Kandel, "Education and Social Disorder," *Teachers' College Record*, February, 1933, 364.

According to Mr. Sheats,¹⁸ the middle-way educators are opposed to the traditional education because subject matter is blocked out and assigned without consideration of the pupil. The subjects chosen for this middle-way education, he thinks,¹⁹ must be "determined in large part by their usefulness as practice materials in developing mastery of the method of intelligence." To develop such intelligence makes necessary courses that develop thinking skills. But I am sure you will agree with me that education has always tried to develop intelligence through thinking skills.

Mr. Bode says²⁰ courses should be selected with reference to the needs and interests of the pupil immediately concerned and not with the needs of adults. In short, we should teach the child and not the subject. And these curricular offerings must be of a sort to bring returns in personal satisfaction.²¹

A broad general education must be given so that the pupils will find themselves prepared to meet the changing situations. The schools of the future "will be measured by personal growth, inner development, and individual self-control. In other words, pupils must have attained from their education attitudes and abilities to meet life situations on the plane of reason."²²

This school will emphasize²³ "the development of intellectual power in the individual and the acquisition of wisdom rather than knowledge." But I wonder if wisdom can be attained without facts.

The teacher will be the

agent of the society in which he lives . . . delegated not to indoctrinate a fixed set of values, but to personally demonstrate in his own life and to transmit to others the method of intelligence by which each may come to be self-directing in this thinking.²⁴

In other words, the middle-way education avoids the extremes of both the traditional and the progressive. It develops habits of industry, accuracy, analysis, promptness, and discrimination. It makes progress in expressing thought and in developing critical judgments. Of course, we as classicists know that Latin has always developed these habits.

¹⁸ *Op. cit.*, 62.

¹⁹ *Ibid.*, 182.

²⁰ *Op. cit.*, 88.

²¹ Cf. Paul H. Sheats, *Op. cit.*, 56.

²² *Ibid.*, 63, 180 f.

²³ *Ibid.*, 182.

²⁴ *Ibid.*, 182.

This short résumé of conflicting ideas and philosophies refreshes your mind on the numerous currents running hither and yon in the unsettled educational world and shows you that all the different groups are tending toward the same goal—a middle-way education.

But after all, is not this unsettled state a healthy sign? There comes to my mind an observation of Emerson,²⁵ "People wish to be settled; only as far as they are unsettled is there any hope for them."

It is so easy for classical teachers to be self-satisfied and content and hence unwilling to bestir themselves. A false complacency is the worst calamity that can befall us in these critical times. It is necessary, then, both to realize the extent of the challenge that confronts us and to be conscious of our shortcomings. But to be conscious of shortcomings is not to proclaim that we are faint-hearted, still less to suggest that we are decadent. Let me say this with all emphasis.

The present attitude of progressive educators is a real victory for advocates of subject matter. Whether it is to be permanent or only Pyrrhic as far as Latin is concerned rests entirely on the shoulders of the Latin teachers of America.

As we consider the present trends and our own relation to them, let us constantly bear in mind that change alone does not always mean progress, but that we are not going to be afraid of change, for the worship of precedent is the death of progress. Pope, in his "Essay on Man" has aptly expressed it: "Be not the first by whom the new is tried, nor yet the last to lay the old aside."

McKown, a well-known educator and author, says,²⁶ "Whatever is, is not necessarily right; neither is it necessarily wrong; it is probably both right and wrong. A critical attitude will help to determine the extent of both its rightness and its wrongness." By maintaining this critical attitude we can re-examine and re-evaluate our present educational devices and classroom procedures.

In the light of this new middle-way education let us consider first what we are already doing to contribute to its aims. Since, as

²⁵ Ralph Waldo Emerson, *Circles*.

²⁶ Cf. Harry C. McKown, *Character Education*: New York and London, McGraw-Hill Book Co. (1935), 50.

we have said before, one of the important underlying principles of its philosophy is the interest of the child, it is not hard to understand what state Latin contests have contributed.²⁷ They have done much to arouse a greater interest in Latin among those who are already taking it, as well as among the future Latin pupils. Many reports have come to us that there has been an increase in enrolment because of them. And as you read in the *Illinois News Letter*,²⁸ there seems to be some evidence that there has been improvement in the methods of teaching and that thereby standards are being raised. The fact that a Latin teacher in one of the teachers' colleges of Illinois finds this year's pupils from schools that were in the contest above the average and that another reports an increase in enrolment of 58 per cent is indeed encouraging and a step in the right direction. It indicates a greater interest on the part of both teacher and pupil.

Through the contest we have widened our circle of teachers who are emphasizing the cultural background material as a means of motivating the reading, and making the Romans life-like people to our pupils. If this change in emphasis becomes universal, our critics can no longer say that we are machines mechanically drilling, drilling, drilling, with too little thought for the real life of our pupils. I hope I am not misunderstood on this point. I would be the last person to say that we should lessen our mastery of the fundamentals, but I do agree that if we can incidentally gain interest in the work, we shall not have to drill so hard because of the increased enthusiasm of the pupils themselves. There would be no lessening of mastery of the fundamentals.

With the emphasis in this new education placed on activity, it is not hard to see how the Junior Classical Society makes its contribution. The activity of the pupils in preparing for and in conducting their meeting at the convention is of great educational value. Much excellent experience in parliamentary procedure is obtained which can be used in later life. The social contact of Latin pupils in one school with those in another is a source of inspiration

²⁷ Cf. CLASSICAL JOURNAL for details of the very successful contests in Connecticut, Texas, Indiana, and Georgia.

²⁸ Cf. Illinois Classical Conference *News Letter*, January, 1940.

to all. The numerous round-table discussions by the pupils on various phases of Latin study are indeed stimulating to hear and make the pupils feel that they are taking a real part in planning the Latin program. Their sponsorship of "Latin Week"²⁹ in the state gives them some responsibility with a sense of accomplishment.

State "Classical Conferences,"³⁰ too, have, we believe, made their contribution to the middle-way education in a vitally important manner by arousing the interest and enthusiasm of the teachers of the state. In fact, it is said by the advocates of the new school that the spirit and attitude of the teacher largely determine the success of the pupils. If the teacher is listless and passive in his teaching, the pupils unconsciously imitate this attitude, but if the teacher is stirred by interest and enthusiasm, this will carry over into the work of his pupils.

The teacher must personally, by his own conduct in the classroom and in his life, teach the pupil many desirable character traits and the method that he can follow in order to become self-directing in his thinking. He also must not lose an opportunity to capitalize the interest of the pupils through clubs, programs, etc. even at personal sacrifice. There are still many things that we should do, many changes in emphasis rather than aims, or an increase in present emphasis, many things that we have always done incidentally that we now should do consciously.

²⁹ Utah, New Mexico, Mississippi, Virginia, Nebraska, South Carolina, Minnesota, Georgia, Oklahoma, Kentucky, West Virginia, and Illinois held a "Latin Week" this year.

³⁰ I am indebted to Professor A. Pelzer Wagener, of the College of William and Mary, for the information that during the summer of 1939 Latin institutes were held at the University of Michigan, the University of Texas, Central State Teachers' College of Oklahoma, Millsaps College in Mississippi, and the College of William and Mary. During the summer of 1940 such institutes were held at the University of Texas, St. Louis University, the University of Nebraska, Harvard University, and the College of William and Mary.

The *Classical Outlook* for May, 1940, lists in addition special work in Latin for teachers at the University of California, University of Chicago, Columbia University, Fordham University, George Washington University, Indiana University, University of Iowa, University of Michigan, Western State Teachers' College of Michigan, University of Minnesota, University of North Carolina, Ohio University, Central State Teachers' College of Oklahoma, Peabody College for Teachers, Pennsylvania State College, University of Pittsburgh, University of Southern California, University of Vermont, Washington University, University of Wisconsin.

For instance, in view of the criticism of progressive educators, let it not be possible for them to say of us that lessons are assigned to be learned without reference to the laws or principles of mental growth. Let us carefully take into consideration the capacity of our pupils for mental growth and assign our lessons accordingly. You will say at once this is not a new idea. Of course it is not, for many teachers have always considered the child in making assignments, but perhaps have not called it consideration of "mental growth." There are, however, still some high-school and college teachers quite oblivious to this consideration, who go on blissfully making assignments for what they think is the good of the subject rather than for the good of the pupil. If we could all put more conscious emphasis on this point, and if we could at the same time certify to our opponents beyond peradventure that we were meeting the demands of the new educators in this respect, much good would be done.

Let us now consider for a moment the test of choosing subjects for this middle-way education³¹—in large part subjects, as they say, that supply practice in teaching thinking skills to develop critical intelligence shall be chosen. Can any subject meet this test more aptly than Latin? If Latin is taught with a conscious effort to develop thinking, if every opportunity is seized upon for reasoning a thing out rather than merely telling it, which, of course, is the quickest and easiest way, it would be no longer possible for our opponents to say that our "whole process of teaching Latin is mechanized at the sacrifice of spirit or attitude." And wouldn't intelligence be developed?

To be sure it takes much more time to reason a thing out slowly and thereby develop the habits of thinking. Many times the assignment cannot be covered and the class does not run along as smoothly as we had planned, but isn't that the very thing for which we are criticized—considering the subject rather than the child? Then, too, the spirit or attitude that is gained by the less mechanized teaching, which is considered "the chief abiding value of true education," is worth some effort to obtain.

If we can, as I say, develop among our young people the ability

³¹ Cf. Paul H. Sheats, *Op. cit.*, 53, 183.

to think, "to sit still and label their thoughts," as Carlyle says, we surely are making a great contribution to this materialistic world of ours.

"Curricular offerings" must also "bring returns in personal satisfaction,"²² say the middle-way educators. To those of us versed in the classics what can give more personal satisfaction than to be given a little free time to refresh our friendships with Vergil, Horace, Catullus, or to extend our reading to make new friends? When we hear of the many cases of elderly people, as soon as their leisure begins, seizing this first opportunity to further their acquaintance with Latin and Greek literature, for which they have had no time in their busy years, or when we hear of many others who even begin the study of these languages in their later years, we know that these people are doing this work for genuine pleasure and nothing else. Then doesn't it seem reasonable to suppose that, with the shorter working hours and their resultant extra leisure, many more people in their younger years will jump at the chance to turn to the joys and delights of the classics to fill in their free time, if they can be properly stimulated?

Then there is the talk about freedom—a freedom which in the middle-way education is not the "free choice of subjects by the individual, but a definite requirement of subjects by the pursuit of which real freedom will be gained." In this changing industrial and commercial world with its numerous mechanical inventions constantly making their appearance, it is necessary for the pupils to be ready to adjust themselves to any new situation. In order to do this they must have a broad cultural background with the ability to think. What contributes more generously than Latin to this education? Of this we must convince the new educators by our teaching.

Much, too, is heard about educating the child for democracy. What must we teach in our schools to help perpetuate our democracy? To my mind the greatest difference between a democracy and a totalitarian state is that in the latter the people are not taught to think. They are taught to follow blindly after their leader and never question why. They become helpless automata

²² *Ibid.*, 56.

unable to throw off the yoke of a dictatorship. We must then teach our children to think as the first line of defense for our democracy. And what subject, if taught rightly, contributes more to teaching one to use his mental equipment than Latin? In college as well as high school we should emphasize this great difference and the fact that by thinking we can help to maintain our democratic government. By organizing our classes and using democratic procedure we can also contribute to the cause of democracy. The class may be allowed to elect a chairman instead of having the teacher appoint one, as is usually the case. The chairman may act as host or hostess, take care of visitors, take charge of the class if the teacher comes in late. I definitely plan to arrive late to class once in a while to give the chairman a chance to act. I also encourage suggestions and comments by members of the class.

Then, too, as in any education, the middle-way educators desire the development of ability to express ideas in the English language. In a recent survey by Ohio Wesleyan College,³³ of which you will hear more later, "many industrial leaders protested that students were weak in their knowledge and use of English." A foundation of Latin in high school would, of course, correct that lack, since it makes for a better understanding of words and hence a better choice. It also helps to develop correct grammatical speech, improve style, and in every way strengthen the English.

If the "school of the future shall be measured by the attitudes and abilities of our children to meet life situations on the plane of reason," must we not make a more conscious effort to develop character? Not long ago I opened the evening paper to find this large headline,³⁴ "Leaders Urge Colleges to Inculcate Character." The following is a quotation from this article:

Character is the most-desired quality looked for in youth—especially American college youth—by the nation's employers, industrialists, and other leaders.

That is the conclusion to be drawn from a comprehensive canvass of 3,500 of the outstanding business, educational, and religious personages in the United States made by Dr. Harold J. Sheridan, dean of Ohio Wesleyan College.

³³ Cf. Dr. Harold J. Sheridan, Ohio Wesleyan College, in the *Evanston Daily News-Index*, November 19, 1939. ³⁴ *Ibid.*

The survey, conducted in connection with the inauguration of Dr. Herbert J. Burgstahler as president of the college, was termed one of "valuable import" to the nation's educators and college authorities.

The article continued:

One more or less typical industrialist said that all his world demanded of a college was that it turn out students with character, self-reliance, an understanding of economics, and the ability to use the English language properly.

"Character makes it possible for youth to meet constantly changing problems," a clergyman wrote.

"Colleges must, among other things, teach the 'supreme value' of character," a noted educator declared.

"Honesty, thrift, perseverance and patience, backed by average intelligence, are needed by youth today, but these qualities are much rarer than a generation ago" (Midwest industrialist).

This I believe is due to the excessive amount of freedom given to children of this generation in many schools which have adopted the ultra-progressive ideas.

An advertising man was also quoted as saying, "Old-fashioned virtues must be put into practice before a college education can fulfil its promise."

Here is a challenge from a businessman. Are we meeting it? Can we teach character in a Latin class? The present belief is that character development can be effected in an indirect way through other school activities rather than through direct classes in moral training.

Charters, in *The Teaching of Ideals*, writes as follows:³⁵

The educators of this country are agreed to a degree quite beyond their custom that all moral education should be indirect. In the United States we seem to be opposed to teaching a curriculum of morals as a separate subject. We are committed rather to the indirect teaching of morals through school subjects, routines, and activities.

If this is true, then we all as teachers, no matter what we teach, must take a much greater responsibility toward character building in the future.

McKown in his book on *Character Education* writes:³⁶ "With the

³⁵ Cf. W. W. Charters, *The Teaching of Ideals*: New York, The Macmillan Co. (1927), 119 f.

³⁶ Cf. Harry C. McKown, *Character Education*: New York and London, McGraw-Hill Book Co. (1935), 164.

modern emphasis upon character training as the most important single objective of education, there has come a demand for a more effective utilization of the content material of the various formal subjects for this purpose."

The *Tenth Yearbook* states,³⁷ "Any curriculum that makes a sincere, intelligent, and courageous approach to the real problem of living is a character-education curriculum."

Since life with its many real problems of living lies behind all literature, Latin surely meets the requirements of a character-education curriculum. When one views another civilization, the life of a people of great culture, through a study of its literature and history, and thereby learns its contributions to our society, one gains an understanding and appreciation of the people whose language is studied.

McKown says:³⁸

From a moral point of view it is just as important that he [the pupil] realize their [the foreign countries'] contributions to the development of civilization as it is that he appreciate how the various elements of his own society or his natural environment combine to make life more complete and happy for him. . . . While it is barely possible that some of these moral values may come from the study of a foreign language as a "language," it is much more probable that they will come if definite provisions are made for emphasizing them. Much of the potential good that might have resulted from the study of certain subjects, particularly mathematics and Latin, was not realized in the past because of the attitudes of the teachers of these subjects toward formal discipline.

Modern philosophy holds the belief that

a solution to some particular problem, especially if that problem is one that will rarely recur in the life of the individual, is practically valueless unless there is a concrete and sensible attempt made to broaden it to fit other settings, materials, and problems. Any subject, presented as information only—a mere recital of details, represents a dreary waste for nearly all pupils, but as a throbbing tale of a phase of human life, it may not only be an important but also an interesting story.³⁹

The time has now come when we must make a more conscious effort to capitalize and emphasize the valuable character traits

³⁷ Cf. *Tenth Yearbook*, Department of Superintendence, 179.

³⁸ *Op. cit.*, 178.

³⁹ Cf. Harry C. McKown, *op. cit.*, 183.

found in our Latin reading. This has been successfully done on occasion through panel discussions with topics such as "One cannot be a strict judge of others who is unwilling for others to be stern judges of himself," or "The proper use of leisure time," inspired by Cicero's discussion of this in the *Archias*. Or the desired results can be obtained by merely encouraging the pupils to reflect on the stated qualities through discussion directed by carefully planned questions.

Starbuck in his *Guide to Literature for Character Training* says:⁴⁰

To be moral is to live the lives of others cheerfully. By constant repetition through the proper selection of stories one can make this process of "cheering" a conditioned reflex, an emotional habit. . . . So it is that we have called the story-teller the great integrator. She is the integrator of the growing life of the community. . . . She is for good or ill a conservator of progress, a shaper of human destiny.

McKown says⁴¹ that there are three general objectives for all character training: (1) to discern and size up the situation accurately and completely, (2) to marshal and weigh the possibilities of action in terms of effects, and (3) to choose and execute on the basis of a most worthy motive. Anything we can do in our Latin classes to contribute to these ends will be real progress toward the desired goal.

But it is bringing coals to Newcastle to relate to Latin teachers the many possibilities for character training in Latin.

Dr. Hutchins, president of the University of Chicago, says in an article in a popular magazine,⁴² "Character is developed by habits of hard work and honest analysis."

Latin can certainly qualify on both of these scores as a character developer. The accuracy, drill, routine, and mastery of each day's work contribute greatly to this end. Since Latin is one of the few subjects having continuity, it is a strong force in developing desirable and valuable mental habits of study and thought, such as perseverance, concentration, application, thoroughness, exactness,

⁴⁰ Cf. E. D. Starbuck and F. K. Shuttleworth, *A Guide to Literature for Character Training*: New York, The Macmillan Co. (1928), vol. 1, 7, 10.

⁴¹ *Op. cit.*, 55.

⁴² Cf. Robert Maynard Hutchins, *The Saturday Evening Post*, January 22, 1938, 72.

honesty, clear thinking, discrimination, suspended judgment, and reason. In short, it develops the ability to solve problems through the exercise of analysis and reason; this exercise leads to intellectual independence and the power to think for one's self, which is the objective of all education.

In conclusion may I repeat a few of the outstanding objectives to keep before us constantly if we wish to teach in harmony with the modern trends:

First: to teach in such a way that all our cultural heritage is emphasized and related to modern life. This will help to build up our own cultural ideals that we can no longer obtain from Europe.

Second: to develop the right spirit or attitudes by teaching our pupils to think as a first line of defense for democracy. And, incidentally, if they really learn to think, the Latin will take care of itself.

Third: to consider the child in making our assignments and thereby help to make Latin a source of self-satisfaction to all who study it.

Fourth: to develop character in every possible way in connection with the regular classroom work.

JOSEPH JUSTUS SCALIGER

By WARREN E. BLAKE
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In southern France at the halfway point on the road which runs from Bordeaux to Toulouse is situated the town of Agen, close by the Garonne river. It is a fairly small town today but, as one may gather from the restricted and vaguely circular contour of its older streets, it was much smaller four hundred years ago. There was little more worthy of note at Agen in the year 1540 than in scores of other towns of its size in France. To be sure, it had its eleventh-century cathedral of St. Caprais, and its still more impressive Eglise St. Hilaire, which by then was near to the centenary of its founding. Also, had it not been for the phenomenally severe heat and drought of the summer of 1540, it would doubtless have contributed its usual quota of excellent plums and grapes to the manufacture of the famous plum brandy and claret of Bordeaux. But of men of prominence in learning it had none, at least among its native sons.

Fourteen years before, however, there had arrived at Agen a distinguished foreigner, an Italian from the shores of Lago di Garda, who, after long experience in Italy as a medically-trained soldier of fortune, had been summoned to this pleasant Gascon community to serve as physician to the bishop. His name was Giulio Cesare della Scala, and he claimed to be a descendant of the noble house of della Scala in Verona, founded near the beginning of the fourteenth century by that amiable and courtly tyrant, Can Grande della Scala. In deference to his new French neighbors, della Scala became for the ordinary purposes of daily life M. Jules César de l'Escale, although in the world of science and scholarship, in which he was soon to play a by no means insignificant rôle, he preferred the Roman dignity of Julius Caesar Scaliger. It is this form of the name

which has become perpetuated in history and may be seen today adorning the broad boulevard in Agen which in his honor and still more in honor of his illustrious son is called Boulevard Scaliger.

In 1529, after a residence of nearly four years in Agen, Julius Caesar Scaliger at the age of forty-five married a sixteen-year-old orphan named Andiette de la Roque Lobejac. Thereupon, during the first ten years of their married life, Madame de l'Escale, with the commendable regularity so common in the sixteenth century, presented her husband with nine children, of whom history knows little save their existence. Meanwhile father Scaliger was attaining considerable fame not only as a physician and scientist with an extraordinary ability for writing Latin verse and prose, but also by the publication of two able but enthusiastically abusive works directed against Desiderius Erasmus, who in his so-called *Ciceronianus* had dared to protest against the almost universal habit of restricting Latin style to a slavish imitation of Cicero. Then, on August 4, 1540, there was born the tenth of Madame de l'Escale's fifteen children, a son who in later fame was completely to eclipse his father, and indeed in purely intellectual capacity and achievement was to surpass his father's far greater opponent, Erasmus himself. That son was Joseph Justus Scaliger, the subject of this brief memorial.

The boyhood of great men, except when scanned in a romantic light by biographers in search of the prophetic beginnings of future greatness, probably differs only slightly from that of ordinary men. At least there seems to be little that is extraordinary in the first eighteen years of the life of young Joseph Scaliger. When twelve years of age he was sent with two brothers to a Latin school in Bordeaux, where he remained for three years, until the great plague of 1555 sent them hurrying home to safety. This brief period strangely enough constituted the sum total of Joseph's formal education. However, during the next three and one-half years he enjoyed the advantage of intimate participation in the scholarly pursuits of his aging but vigorous father, who had by now established himself as an internationally known scientist and *littérateur* and was concluding his great work, the *Poeticé*, still respectfully remembered as one of the earliest and best of modern attempts to

systematize the art of poetry.

As long as I was with him [says Joseph in his *Autobiography*]¹, he required from me daily a short declamation. I chose my own subject, seeking it in some narrative. This exercise and the daily use of the pen accustomed me to write in Latin. I was wont also to take down my father's Latin verses at his dictation and from this task I imbibed some savor of the art of poetry. So both in verse and prose composition my progress was for my age satisfactory, perhaps to others, certainly to my father.

Here then in privileged retrospect we may observe the beginnings of his lifelong capacity for disciplined labor, and of that thorough and original mastery of foreign idiom which was to be the foundation of the stupendous accomplishments of his prime.

As yet Scaliger possessed barely a smattering of the Greek conjugations, acquired presumably at Bordeaux. Thus, after the death of his father in 1558, he determined to make good this deficiency, believing, as he says in his *Autobiography*, "that they who know not Greek, know nothing." And so with simple directness the young provincial made his way to Paris and enrolled himself in the class of the most renowned Greek scholar of the day in Europe, Adrian Turnèbe. Quite naturally he soon discovered that more than enthusiasm was needed to enable him to profit by lectures so far above his head. Thereupon he abandoned the course, shut himself up in his room with a copy of Homer accompanied by a Latin translation, and in twenty-one days worked through it, "compiling," as he says, "his own grammar as he went along from observations of the relations of Homer's words to each other." Spectacular as this accomplishment was, its true significance lies in the fact that at barely nineteen years of age Scaliger had given proof not only of the phenomenal linguistic ability which later enabled him by the same boldly empiric methods to master more than a dozen languages, ancient and modern, but, still more important, of that unswerving instinct always to grapple at first hand by sheer power of intellect with the essentials of any problem which confronted him.

During the last of the four years of Scaliger's stay at Paris occurred an event which was to alter the whole external course of his

¹ Translation by G. W. Robinson, *Autobiography of Joseph Justus Scaliger*: Cambridge, at the University Press (1927), 30. Other brief quotations from the *Autobiography* follow, all from Robinson's translation.

life and which was eventually to clear the way for the two great works which have made him the founder of modern historical science.

The year of his birth, 1540, had witnessed in the translation into French of John Calvin's *Institutiones Christianae Religionis* an important step in the spread of the Reformation from Switzerland to France, and in the establishment of the Order of Jesuits by Ignatius Loyola the creation of a potent weapon for opposition by the Roman Church. By 1562 the conflict between Catholics and Protestant Huguenots was in full swing. Influenced doubtless in part by the views of his father, who, though a Catholic, had exhibited in his last years an almost heretic aversion to the abuses of the Church, and in part deeply offended by the cruelties which he had witnessed in Paris during the first of the so-called Wars of the Huguenots, Scaliger embraced the Protestant faith as a member of the Huguenot party. The result of this momentous step was twofold. In the first place it meant that for the next thirty years of his life, until his voluntary exile to Holland in 1593, he was to live for the most part without a settled place of residence of his own. It also meant, however, that he could with clear conscience devote his extraordinary powers of criticism to problems which inevitably involved at times the contradiction and correction of the tangled and sometimes falsified traditions of contemporary Catholic theology. Scaliger's famous dictum, "Religious controversies have no other source than ignorance of philological criticism," could never have been uttered by an adherent of the Roman Church of that day.

The first eleven years following Scaliger's departure from Paris may be passed over briefly. Excluded as he was by his religious stand from obtaining a university post, he placed himself after the fashion of the times under the protection of an enlightened nobleman of Poitou, Louis Chasteigner, Seigneur de la Roche-Pozay. Nominally he was secretary to his lordship, but actually a learned friend and companion to him and his sons. Four years of travel in Italy and England with the younger de la Roche-Pozay were succeeded by three years of camp life in the more or less active service of his patrons. Then came two delightful years of peace and study

of the Roman Law at Valence with the eminent jurist Cuias. Then in 1572 the mounting terrors of the Huguenot persecution, which culminated in the dreadful Night of St. Bartholomew, forced him to flee to Geneva, where for two years he was a refugee professor of philosophy at the Calvinistic Academy of Geneva. Small wonder that under such conditions the published work of the thirty-four year-old Scaliger, though of excellent quality, was as yet relatively small.

The remainder of his life falls naturally into two periods, each signalized by intense scholarly productivity, and each crowned by a gigantic achievement. Between the years 1574 and 1593 Scaliger, after returning to France, continued to live with the family of de la Roche-Pozay. He was, and remained, unmarried, his modest wants were supplied by his patrons, and he was thus able with few distractions to execute a series of scholarly masterpieces which culminated first in his *De Emendatione Temporum*, of 1583.

For a time he devoted himself to the textual criticism of Latin authors. The practice of this art was by now at its lowest ebb. The intense but uncritical enthusiasm which had greeted the rediscovery of classical authors during the previous century had degenerated to a pedantic dilettantism. Many volumes of inconsequential and arbitrary "improvements" of individual passages of ancient authors had appeared, but very little systematic redaction of whole texts had been attempted. Emendation had become an irresponsible amusement in which displays of ingenuity took the place of disciplined effort to discover the principles of scientific text construction. In his edition of Festus in 1575, and still more in his Catullus, Tibullus, and Propertius of 1577, Scaliger severely criticized these superficial practices and for the first time in the history of classical philology attempted with all the success which the still crude instruments of a new science allowed, to base his text solely on carefully reasoned deductions from the evidence presented by the manuscripts. Then, having placed himself at the head of the textual critics of his day, and having by his example pointed the way for all future scientific text-criticism, he abruptly abandoned the field.

He turned instead to a project so titanic, so stupendous in the

amount of labor involved, that no one except a genius of the highest order would have dared even to attempt it. This was nothing less than to assemble, correct, and coördinate all the systems of chronology of the ancient world—Greek, Roman, Hebrew, Egyptian, Ethiopic, Babylonian, Phoenician, Persian, Arabic, Syrian—each with its own manifold variations, and to equate them all according to the newly discovered astronomical principles established by Copernicus and Tycho Brahe. In partial preparation for this tremendous task he produced in 1579 an edition of the five extremely difficult books on astronomy by the Latin poet Manilius, solely with the purpose of acquiring an intimate first-hand knowledge of the astronomical theories of the first century after Christ and their relations to the new science. In four years more this superhuman task was done, and in 1583 appeared the huge folio volume entitled *De Emendatione Temporum*, or "Treatise on the Correction of Chronology." "Of this work," said Daniel Heinsius in his funeral oration on Scaliger, "no one man was ever competent to judge without assistance." The best that can be done here is to quote a few lines from Scaliger's own summary of its purposes. Near the beginning of the fifth of its seven books he says:

Thus far we have not only described the years and the civil dates of all nations insofar as we have been able to rescue them from the perpetual silence of oblivion, but also have prepared the way for the ready comparison and coördination of these systems with the Julian and civil calendar of our day. There remains the task of bringing home, so to speak, by means of some methodical guide, a chronology which wanders far over all the earth, and strays like some errant stranger back to the beginnings of earliest antiquity, so that he who shall read the records of antiquity, their annals and holy days, shall at length be enabled to know where he stands, and that thus by the instructive power of these assembled dates we may place before his intellectual vision, as it were, a mirror to reflect the epochs of all time.

This latter purpose, however, was not completely carried out until twenty-three years later in the work which is the ultimate achievement of the last period of Scaliger's life. In 1593, after ten years of revision and expansion of the *De Emendatione*, years moreover increasingly embittered by unrelenting political attacks and menacing solicitations from the Jesuit party determined by fair means or foul to win back this powerful opponent, Scaliger, now

fifty-three years of age, yielded to the importunate demands of the Curators of the University of Leyden to fill the professorial chair vacated three years before by the retirement of Justus Lipsius. With many misgivings as to his ability to lecture, he stipulated that his time should be left completely free for study and writing—a request which was granted with instant readiness, so great had his reputation grown. Yet during his fifteen years at Leyden he became through his informal contacts with students a magnet which attracted to the University most of the future leaders of their generation in Holland, among whom were Daniel Heinsius and that giant in the field of international law, Hugo Grotius.

Meantime the synoptic presentation of world-history which he had proposed was slowly taking shape. Seeking for some central point about which he might group the far-flung researches of his *De Emendatione Temporum*, he selected the so-called *Chronicle* of an ancient worker in the same field as himself, Eusebius, the fourth-century Bishop of Caesarea. The original Greek *Chronicle* of Eusebius had completely disappeared except for a few recognizable quotations in Byzantine authors, and a highly abridged Latin rendering by St. Jerome. Scaliger now set himself the incredible task of recovering from every conceivable ancient source the lost material of the original chronicle, and of restoring it completely in the Greek form of the original. From his study of the Byzantine fragments he conceived the boldly original idea that Eusebius' work had consisted of *two* books, and that St. Jerome had abridged and translated only the second, which, being in the form of chronological tables, was the more practically useful of the two. The first book Scaliger decided had contained documentary epitomes of the Greek writers on Oriental history and it was this which he particularly determined to recover. Yet despite his microscopic examination of all ancient literature for evidences of Eusebian fragments, his collection was meagre and his task seemed doomed to failure. Then, with the extraordinary good fortune which so often smiles upon bold endeavor, he came in 1601 upon the track of a hitherto unknown Byzantine chronicler of the ninth century, the monk George, syncellus, or patriarch's coadjutor, at Constantinople. To Scaliger's unbounded delight this work, now well known as the

Chronicle of Syncellus, proved to contain far more of the original Eusebius than all the previous fragments which he had collected with so much labor. Thus in the year 1606 he published his restored Greek Eusebius as the central point of his two huge folio volumes of the *Thesaurus Temporum*—or “Treasure-House of Dates,” in which every extant relic of Oriental, Greek, and Roman chronology is arranged in due order and restored to intelligibility. This is the work in which, as Professor Garrod of Oxford remarked only a few years ago, “one half of modern scholarship has its forgotten source.”²

But lest you should query the intrinsic worth of a reconstruction made by such boldly divinatory means, I cannot refrain from recalling to you one of the most astonishing confirmations of the power of genius known to scholarship. In 1818, 212 years after the original publication of the *Thesaurus Temporum*, there was published in Venice an Armenian manuscript which proved to be a fifth-century translation into Armenian of the whole *Chronicle* of Eusebius. It proved that Scaliger's main contentions had been correct. There *were* two books in the original chronicle, and St. Jerome *had* translated only the second. Many of the assumed omissions which Scaliger had repaired in Jerome's version were confirmed, and a great part of Scaliger's restorations of the first book were correct in content if not in form. His most serious errors arose from assuming in Syncellus too great fidelity to the text of Eusebius.

Simultaneously with his work on the *Thesaurus*, Scaliger had found time to prepare two excellent editions of Apuleius and of Caesar. The last three years of his life, however, were saddened by a succession of blows directed against him by two Jesuit writers, Carolus Scribanus and Gaspar Schioppius. Scaliger's physical security in Calvinistic Holland was no protection against the vituperative rage of clever and fanatical opponents, who ransacked the resources of Latin vocabulary and rhetorical skill to vilify his scholarship, slander his personal morality, and hold up to ridicule his father's claim of relationship with the noble family of della Scala.

² H. W. Garrod in the *Classical Review*, May, 1915, 92 f., quoted by Robinson, *op. cit.*, 98.

Scaliger was paying dearly for following his conscience and joining the Huguenots over forty years before. He replied valiantly to these attacks and his refutations were complete, but, as always, the refutations were neglected, and the charges persisted in men's minds to cast doubt for generations upon his reputation.

In less than six months after his final reply to his savage persecutors, worn out in body, though not in mind, he succumbed to dropsy in his sixty-ninth year, and on January 21, 1609, he died in the sorrowing presence of his dearest friend and pupil, Daniel Heinsius.

Yet for that broad vision which first perceived the true unity of all history, sacred and profane, and for that mighty intellect which first combined ancient learning with modern science, Joseph Justus Scaliger still lives today in the memories of all men whose concern is with the annals of the past as *Princeps Litteratorum*—the prince of learned men of letters.

THE CLASSICS IN TRANSLATION AND THE LIBERAL ARTS¹

By JOHN L. CASKEY
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This is a discussion of the reading of Greek and Latin books in English translation. Specifically, it is an examination of courses of such reading designed for students in college. It is also, in a sense, a report of work done by a committee of the Classical Department at the University of Cincinnati,² a study of courses in "Classical Civilization," their proper objectives and limits, and methods of presentation.

For the information I have at hand I am indebted to published statements in university catalogues and elsewhere, but particularly to teachers with whom my colleagues and I have discussed the problems. I have tried to use this information accurately and objectively. Interpretation of the collected material, however, is the privilege and duty of the individual. Any subject worth studying should generate ideas in the mind of the student, and I trust that I shall not appear unscientific if I venture to express one or two opinions. The conclusions I have reached are in large part the result of lively conversation and amicable argument that I have had with my associates. There has been no stagnant unanimity among us, nor is it likely there will be. Therefore I must state clearly that only in a general way may I be considered a spokesman for the committee, and that the responsibility for judgments that I express rests on me alone.

¹ Read at the annual meeting of the Classical Association of the Middle West and South at Louisville, March 23, 1940.

² The committee comprises: W. T. Semple, chairman, C. G. Boulter, J. L. Caskey, M. F. McGregor, R. P. Robinson. It has the full and active support of the other members of the department.

The mechanics of the problem before us are of special interest to classicists, and my remarks are designed primarily for a classical audience. But just as the whole is greater than any of its parts, so the curriculum of training in the liberal arts is greater than the teaching of the classics, and no teacher is worthy of his job who allows himself to become engrossed in a "subject" to the exclusion of his interest in education. On such grounds, then, I may claim the right to speak for a few minutes on some aspects of education as a whole.

Liberal education consists of the pursuit of the liberal arts, arts that are suitable and necessary for the free man to acquire, arts that through their own potency serve to make men free. A long time has passed since the adjective "liberal" was first applied to these studies, and now in a few countries, among them notably our own, the perquisites of free men are, in theory at least, the perquisites of all men. This fact does not remove for us the necessity of doing the work that was once the portion of slaves, nor does it automatically and without effort on our part produce true and complete freedom. As our ancestors fought for political independence so we must always fight for intellectual independence—and, it is worth observing, the former is not likely to survive without the latter. If the institutions of freedom and democracy are to be preserved among us, it is a compelling duty that we maintain, alongside or preferably a step ahead of our undoubtedly excellent mechanical arts, intellectual education that will be truly liberal and liberating.

Forgive me if I seem to be stating the obvious. This is no straw man that I am setting up. The meaning of the word "liberal", as applied to education, has nearly been forgotten—just as the implications and responsibilities of political liberty seem often to be forgotten. I have heard a college professor quoted as saying that he thought it would be well to "soft-pedal" the term "liberal education" because it might suggest radicalism and communism, and thereby frighten the public; after all, what we needed, he felt, was rather *conservative* education. I hope that this was an extreme case, but I cannot help fearing that a quiz of college faculties might produce a series of equally remarkable revelations.

This is not the place to discuss at length the failures of certain branches of modern education. Classical teachers are familiar enough with them, though in a discouragingly passive way. Teachers and pupils alike would do well to read thoughtfully Clifton Fadiman's comments³ on contemporary illiteracy among authors, and such articles as Ann Crockett's salty contribution to a recent number of the *Saturday Evening Post*.⁴ In a related sphere, a whole lesson was taught by Walter Lippmann's penetrating analysis of the American Youth Congress.⁵ Let me quote a few sentences of Mr. Lippmann's:

These youths were rather shockingly ill-mannered, disrespectful, conceited, ungenerous, and spoiled. . . . They were possessed of the notion that they were in Washington to tell the country what the country owed them, but scarcely a word was uttered about what they owed the country. . . . As to what Communism really is . . . the great majority were obviously almost completely ignorant. . . . But . . . as the winds from Moscow have shifted, their opinions have shifted. . . . What is serious about this is not the nature of these opinions but what has been revealed about how, as a result of recent theories of education, this new generation, or at least an articulate part of it, has learned to form its opinions. So-called progressive education is based on the notion that if you remove authority, and discipline, and tradition, in the upbringing of young people, the unobstructed natural goodness of their hearts will, by spontaneous creation, bring them to good ideas. The fact is, however, that if you remove authority and discipline and tradition, what you make is an unsatisfied need, a vacuum, which is then filled by another tradition and another form of authority.

If education is effectively to resume its rôle as liberator, there must be, among other things, a reversal of the present tendency to ignore, or to look with pitying condescension upon, everything that happened more than twenty years ago or more than twenty miles away. Here is an interesting paradox: We still talk, as man has always done, much sentimental Nestorian nonsense about "the good old days"; yet in the next moment we express suspicion, fear, or contempt for anything that is foreign to us, whether in space or time. The highest compliment we can pay to anything of yesterday

³ In his book reviews in *The New Yorker*.

⁴ "Lollypops vs. Learning," *S.E.P.*, March 16, 1940.

⁵ "Today and Tomorrow" in the *New York Herald-Tribune*, February 17, 1940; quoted here by permission.

is to compare it favorably with something of today. In a press report of the discovery of the tomb of Psou Sennes I read this: "Laid out on a gold table and altar were twenty gold vases of simple taste, in a perfect state of preservation. Certain of these pieces compare favorably with modern metal and plate ware." Again, I overheard not long ago a conversation about the irresponsible and vicious immigrants who come to a certain city from the hills of Kentucky: "You can never trust them," said one of the speakers, "they're as ignorant as foreigners." I mention two trifling examples, intentionally; they are characteristic of daily thought and experience. We might add, as a sort of rejoinder, the remark of R. W. Livingstone: "The Greeks could not broadcast the trilogy of Aeschylus, but they could write it."⁸

One of the chief missions of education, as I conceive it, is to implant in the mind of the student solider and more nearly universal standards than those which his own fortuitous experience can have set up for him. The only standards in which we can have any confidence are those that have been tried and have stood the test. In the realm of human thought, those standards are embodied in the great books, which are the products of the great minds. Through disciplined study of the great books—though not, of course, through easy acceptance of what they say—one can train the processes of rational thought and develop the sense that we vaguely call good taste. Without roots in these two qualities independent judgment is worthless and often dangerous.

A surprisingly large part of the great thought of all time was produced by Greeks and Romans. I need not dwell here on the quality of mind that puts Homer and Vergil, and Plato and Lucretius, in the class of the universal masters. Their works form an essential and indispensable part of the history of human thought. There is no substitute. Yet how many people who now pass for educated have ever been in close contact with the genius of those four, or with the dozen or two others who are the immortals among the ancients? How many, for that matter, have read with understanding Dante and Chaucer, Goethe and Voltaire, and the score or two of

⁸ Quoted by R. M. Hutchins in *The Higher Learning in America*: New Haven, Yale University Press (1936), p. 25, n. 1.

the mediaeval and modern great, whose own particular genius can scarcely be comprehended if they are dissociated from the tradition of their predecessors?

One of the reasons, though not the basic reason, I think, for the neglect of the great books is the difficulty of mastering foreign languages. It is a real difficulty, but by no means insuperable; nor a legitimate argument against the study of language. Unless a man knows words, and something of the structure of human speech (attainments which, except in occasional isolated cases, seem to demand a knowledge of at least three languages besides his own), he cannot receive or communicate ideas, and he apprehends and communicates facts only with painful difficulty. A sound training in mathematics also, the language of numbers, is indispensable. Any educational scheme that omits these elements is no more than a perverted image of education, a non-education, which is foisted upon people unable or disinclined to think, by others, at best well meaning, who themselves are incapable of distinguishing between truth and falsehood.

A revivification of the study of language, with proper—and not disproportionate—emphasis on Latin and Greek is sorely needed. Without it the present tendency toward the inarticulate will continue to lead us in the direction of the jungle. Eventually, of course, when the situation has become too uncomfortable, people will do something about it. A pity indeed that we should meanwhile allow one or two generations of illiteracy to wipe out many centuries of progress, and make men start again from the bottom. A few genial optimists, touched by a twisted Darwinianism—or was it Coué?—still believe that the world tends automatically to perfect itself; the rest of us must recognize the fact that a very considerable effort has to be made, with intelligence and understanding, to block the downward path—a statement that would have sounded more heretical twelve years ago than it does today.

To return to the concrete, and the problem immediately before us: What can be done for the boy and girl who today will not even contemplate the study of, let us say, Greek? Shall they be punished by being altogether excluded from contact with the Greeks? Severe enough punishment, certainly. But it will have no salutary

effect on the recipient, and, what is worse, it will tend to perpetuate the general error rather than to correct it. I see no solution other than courses in the reading of the great books in translation, a not undignified bowing to necessity.

Courses in Greek and Latin literature in translation have been given for many years. Quite recently, after the almost universal dropping of classical requirements and after the dazed and reluctant recognition of the new situation by classicists, these courses have here and there been revived and modified, revitalized, and presented as something worth while in themselves, rather than as a dreary and shamefaced *pis aller*.

I shall not attempt to describe in detail what is being done, nor to compare and criticize, since that would be presumption indeed on the part of one who has had as little actual experience of the work as I have had. But I may outline the general types of courses and point out features that seem to me to be good.

A year ago Mr. Boulter and I, as representatives of the Cincinnati committee, took a trip to a number of the eastern colleges for the purpose of examining—briefly, to be sure, but at first hand—the work in progress. Our reception everywhere was most cordial. There was keen interest in our project and we were given every facility for study, even the valuable privilege of visiting many classes in session. We should like to express our sincerest gratitude for this assistance and generous hospitality.⁷

We went, first on our trip, to St. John's College at Annapolis. We had just heard reports of the revolutionary New Program there, an educational experiment based on principles not in fact new but old. Today I suppose there are few in our profession who have not

⁷ Specifically, our thanks to: President Barr and J. S. Kieffer at St. John's; D. R. Stuart, W. Allen, S. D. Atkins, F. R. B. Godolphin, W. J. Oates, D. L. Page, and N. T. Pratt at Princeton; M. Hadas, G. A. Highet, and H. T. Westbrook at Columbia; A. M. Harmon, F. E. Brown, R. O. Fink, H. M. Hubbell, E. G. O'Neill, and J. Sperling at Yale; C. A. Robinson at Brown; S. Dow at Harvard; Miss Law, Miss McCarthy, and Miss Miller at Wellesley; R. C. Nemiah and J. B. Stearns at Dartmouth; M. W. Avery and G. M. Harper at Williams; E. G. Schaubert and M. G. H. Gelsinger at Buffalo.

For the sake of brevity and emphasis I have omitted mention of much that we learned at all these institutions. This should not be understood to imply adverse criticism of any of them. Later, if it seems desirable, we may offer a more comprehensive report.

heard something about it, though there may be many who are not fully informed. I would gladly speak at length on the subject. Indeed, you who are acquainted with the New Program at St. John's will have realized already how strongly I am in sympathy with the ideals to which it is dedicated. The methods of instruction, moreover, and the life of the college seem to me wholly admirable. If anyone is inclined to think of the New Program as a pleasant golden dream but beyond practical attainment, let me tell him that he has been misled; the curriculum is a going concern, and there is among the students and faculty an *esprit de corps* that could probably not be matched at any other educational institution in the United States.

Here I must not speak at length about St. John's. There is an official statement of the New Program in the catalogue of the college, well worth reading. Many of the principles were set forth by Hutchins a few years ago in his lectures on *The Higher Learning in America*.⁸ Fresh statements of some aspects of the case for the St. John's method are to be found in Adler's recent volume on *How to Read a Book*.⁹

Briefly, what is being done is this: The faculty, boldly assuming that it knows more about education than the students do, has abolished the elective system, and with it departmentalism and undergraduate specialization. All students take one prescribed four-year course, which consists of reading and discussion of the great books themselves, without textbooks or supplementary second-hand material of any kind. Associated with this reading of translations is constant, intensive study of language—Greek, Latin, French, and German in successive years—and mathematics and the natural sciences. Instruction is given through formal lectures, tutorial sessions meeting in small groups, seminars for discussion and argument, and work in the scientific laboratory. The writing of essays is an integral part of the discipline. All the faculty and all the students work together, at different levels, needless to say, but upon the same problems, namely the understanding and interpretation of the greatest thought the human mind has produced.

⁸ Yale University Press, 1936.

⁹ Simon and Schuster, 1940. Cf. also *CLASS. JOURN.* XXXV, 144-153.

Not all colleges could transform themselves as St. John's has done, even if their faculties and governors desired such a transformation. There is much valuable work that can be, and is being, accomplished without a reorganization of root and branch. From our visits to several institutions, where new and vigorous, if less spectacular, changes have been made, Mr. Boulter and I gained valuable and stimulating experience. I shall mention briefly the courses now being offered at three famous universities, and these may serve as distinguished examples of ways in which the problem may be approached.

The first is at Princeton.¹⁰ Some two hundred students who elect this unrequired course read parts of Homer and Greek tragedy in the first semester, ancient literary criticism from Aristophanes to Lucian in the second. Once a week there is a formal lecture which all attend; the other two weekly meetings are by small groups, and are devoted partly to instruction, partly to question, argument, and discussion. The subject matter of the course is carefully and sharply limited in order to allow intensive reading and to eliminate superficiality.

Quite the antithesis of the Princeton course, in some respects, is one at Columbia known as *Humanities A*, a requirement for all freshmen. A list of great books—substantially the St. John's list but without mathematics and the natural sciences—is the matter of the course. The books are read at the average rate of one a week. The instructional staff is chosen from all departments. The effectiveness of the course depends entirely on the powerful impact of the books themselves, directed by men of high liberal attainments and masters of the technique of lecturing.

The third type is exemplified by the course called *Classical Civilization 10* at Yale, a requirement for sophomores who have not continued the study of Latin or Greek at college. This is a general course in Greek civilization, comprising the reading of many authors, the study of Greek politics and society, and an introduction, through illustrated lectures, to the masterpieces of Greek art.

¹⁰ A course listed in the catalogue of the university as *Classics 117 f*. It was discussed at length by W. J. Oates in the *Bulletin of the Association of American Colleges*, xxiv (May, 1938), 235-241.

Throughout there is a strong historical undercurrent. I should add that the success of this general course at Yale has led to the establishment of a whole series of more advanced courses, more specialized in character, and that these attract students of the ancient languages as well as the non-classicists for whom they were primarily designed.

So much, very briefly, for the facts of the case. My conclusions, I think, are already obvious. There is a need for the rediscovery of the great masterpieces of the liberal tradition, and among them the masterpieces of classical antiquity. Without ever questioning the essential importance of training in language we may and must acknowledge the possibilities of profit in the reading of great books in translation. Classicists have the duty and privilege of leading the way, a way already partly cleared by active, intelligent experiments. Above all things, the leaders must keep their eyes fixed on liberal education as a whole and the purposes for which it exists.

The liberal tradition has been temporarily interrupted because men were not wise enough to see what was happening to it, nor flexible and strong enough to stand against a shifting tide. Instead of revitalizing themselves they retreated before the Philistines and bemoaned the "trend of the times." *The great classics are not dead, for they have not the element of death in them.* Nor are they beyond the reach of the normally intelligent undergraduate. Laziness and Philistinism in the colleges are not the legitimate causes but the sorry effects of the softening of the curriculum. If the average student were really incapable of recognizing a high and abstract quality of genius in the poetry of Homer—yes, and I will add, in the pediment sculptures at Olympia—I should beg you to abandon higher education and turn to more profitable pursuits. But he is not incapable; and once he has seen and felt that quality he will not be turned back from the path.

Notes

[All contributions in the form of notes for this department should be sent directly to Roy C. Flickinger, State University of Iowa, Iowa City, Ia.]

ARE YOU A PIRATE OR A RACKETEER?

From an article in the *Chicago Tribune* I quote the following excerpt:

The word "racket," used among hoodlum gangsters before prohibition to designate a dance or other entertainment to which tickets were sold, often by force, to small merchants of a neighborhood, was brought by them during the 1920's into the field of big business. "What's your racket?" became the accepted way of asking a new acquaintance what business he followed. It might be peddling narcotics, driving a beer truck, or hijacking aspirin trucks. It might be door-to-door selling of vacuum cleaners. But if it was a source of income it was a racket.

Such a statement at once reminds classical students of the fact that in primitive Greece it was no insult to ask a man whether he was a pirate.¹ The *Tribune* writer is correct in stating that in twentieth-century America "What's your racket?" was not always meant in all seriousness, in other words that it was addressed not only by hoodlums to strangers whose occupation was suspected of being likewise illegitimate but also, by a low form of humor, by respectable business men to new acquaintances whom they had no reason to believe engaged in other than respectable pursuits. I wonder whether the Greek question was not at times likewise employed in a sort of grim humor.

A similar bit of humor is found in the "island joke" by which Ithacans inquired of strangers whether they had arrived by ship or "on foot," which has been solemnly used as an argument to prove that Ithaca was not originally an island but what was afterwards called Leucadia on the mainland.² Such local jests have

¹ Cf. *Odyssey* III, 71-74 and IX, 252-255, *Homeric Hymn to Apollo* 452-455 and *Thucydides* I, 5, 1 f.

² Cf. *Odyssey* I, 173; XIV, 187-190; and XVI, 59 and 224; also *CLASSICAL JOURNAL* XXIII (1928), 703 f. and XXVII (1931), 70.

a way of persisting for long periods. I once had a room on the top floor of a *pensione* in Florence. The first time I said "Quinto piano" to the elevator attendant, he smiled and said "Paradiso." So the next time I said "Paradiso" myself, and he was very much pleased. I learned that this man's father, who had also tended the elevator, had invented this joke, which had thus been kept going for nearly two generations. A small community like Ithaca would have been capable of perpetuating such a gag for a long time. I have already suggested (see last reference in n. 2) that it was a mark of decrepitude in Laertes that he failed to employ this ancient "wheeze"—almost a sure sign of impaired memory in a resident of that island—when visited by his unrecognized son in *Odyssey* xxiv, 299–301.

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A HIDDEN LYRIC FRAGMENT IN HERODOTUS

Ὅρᾱς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοῖ ὁ θεὸς οὐδὲ ἐᾶ φαντάζεσθαι, . . . οὐ γὰρ ἐᾶ φρονεῖν μέγα ὁ θεὸς ἄλλον ἢ ἐωντόν, Herodotus vii, 10 ε.

This short passage stands out in Artabanus' speech by its heightened coloring and unusual vocabulary. The fact that the concluding sentence closely approximates, and can with very slight change be made to fit, the Archilochian meter (e.g., Οὐ γὰρ ἐᾶς, ὦ Ζεῦ, φρονεῖν μέγα ἄλλον ἢ σεωντόν) suggests the conjecture that we may possibly have here a paraphrase of a portion of some lyric poem.

That lightning strikes the highest hills, trees, and buildings is a commonplace of literature; that it selects the more prominent animals, disdaining the lesser, is a curious if not unique variant. Less markedly, a certain poetic coloring may perhaps be felt in ἐπεᾶν . . . ὁ θεὸς . . . φόβον ἐμβάλη ἢ βροντήν. If we inspect the vocabulary of the passage we discover:

κεραυνοῦν is used nowhere else in Herodotus and seems to be mainly a poetic word.

φαντάζεσθαι is used by Herodotus elsewhere and by numerous other writers in the sense of "show oneself, appear to"; there is no other recorded instance of the meaning "be conceited."

κνίζειν in its metaphorical use appears to be mainly poetic; Powell's Lexicon lists this use as a shade of meaning apart from the other Herodotean uses.

ἀποσκήπτειν, generally regarded as transitive here, is not quoted again as transitive until Dionysius Halicarnassensis, Diodorus Siculus, and Josephus, who use it metaphorically. Elsewhere in Herodotus and other writers it is intransitive.

κολοβειν is not common in prose except in its literal sense. Most of the metaphorical uses in prose quoted by Liddell and Scott seem to derive more or less directly from the Thrasybulus anecdote in Herodotus v, 92, where the word is used literally.

βροντή is unexampled elsewhere in the sense either of "thunder-bolt," the old translation, or of "the state of one struck with thunder," i.e. "astonishment," as recent lexicographers prefer.

The destruction of an armament by divine envy when a god hurls panic or thunder at it may be, as How and Wells imply in their note on the passage, an anticipation of Artemisium, or of the raid on Delphi; yet the one was a minor operation, and the other at worst only hampered, it did not smash the Persian advance. A more satisfactory reference would be some memorable disaster suffered by a great armament through storm and panic, a disaster not necessarily suffered by Greeks, but with which we might expect Greeks to be acquainted.

The Babylonian chronicle tells us that in 675, under Esarhaddon, "the troops of Assyria went to Egypt; they fled before a great storm." H. R. Hall in the *Cambridge Ancient History* III, 280 describes the catastrophe thus:

An attempt at invasion in force in 675 was broken up by a great storm, which drove away the Assyrians in panic flight. We have seen that there is reason to suppose that this may have been the real occasion of the disaster traditionally assigned to Sennacherib, in which case the army of Esarhaddon will have been besieging Pelusium when some fierce Mediterranean tempest overwhelmed their camp and rendered their bowstrings useless with rain and seawater, so that they had to break up and retreat in disorder. Whether pestilence followed or not we do not know; but it is possible that a great storm sufficiently explains the disaster which was so celebrated in ancient legend.

I suggest that this is the disaster to which the Herodotean passage refers, and that βροντή means "thunder-storm," a much easier

extension of its ordinary meaning than either of the current interpretations for this passage.

The sum of these indications justifies, I believe, the conjecture that Herodotus is here paraphrasing a seventh-century Greek lyric, moralizing the disaster of Esarhaddon's army. Who was the poet? We can only guess; but the date, the meter, and the moral fit in with what we know of Archilochus. It is an amusing exercise to attempt a reconstruction; but as we have no way of knowing whether Herodotus used consecutive lines or followed the original order, such a reconstruction would be too speculative to have any value as further evidence for the theory

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SOW IN AENEAS' OMEN STILL HOLDS THE RECORD

Again modern records show a possibility of the fulfilment of an old prophecy. In the Sunday *Oklahoman* of April 21, 1940 appeared an item to the effect that at Troy, Ohio, a Poland China sow had farrowed a litter of twenty-nine pigs. The world's previous record was claimed for a litter of twenty-five at Market Drayton, England. The Ohio litter almost equals the thirty of the white sow which Aeneas found on the banks of the Tiber; the token had been foretold to him by Helenus and also by the river god, Tiberinus. Cf. *Aeneid* III, 388-393, and VIII, 42-46 and 81-85.

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OVER THE WINE CUPS

"Over the teacups" would better suggest the atmosphere which I wish to convey by my title; but unfortunately the Romans, having no tea, also had no teacups.

In I, 10, 31 f. Tibullus refers to the way in which returned soldiers delight to trace their military exploits in wine upon the table top:

Ut mihi potanti possit sua dicere facta
miles et in mensa pingere castra mero.

The same practice recurs in a more extended form in Ovid, *Heroides* I, 31-36. The Greek chieftains have returned home and recite their adventures amid the admiration of elders, wives, and maidens:

Atque aliquis posita monstrat fera proelia mensa,
pingit et exiguo Pergama tota mero:
"Hac ibat Simois; haec est Sigeia tellus;
hic steterat Priami regia celsa senis.
illic Aeacides, illic tendebat Ulixes;
hic lacer admissos terruit Hector equos."

Of course such a practice was no invention of the poets' imagination, but must have been seen frequently in real life then, as it has been since. For example, on September 10, 1805 Admiral Nelson visited Lord Sidmouth.

Amongst other things, Lord Nelson explained to him with his finger, on the little study table, the manner in which, should he be so fortunate as to meet the combined fleets [of France and Spain], he purposed to attack them. "Rodney," he said, "broke the line in one point; I will break it in two." "There," Lord Sidmouth said . . . , "there is the table on which he drew the plan of the battle of Trafalgar but five weeks before his death. It is strange that I should have used this valued relic for above thirty years, without once having thought of recording upon it a fact so interesting. Now," pointing to a brass plate inserted in the centre of the table, "I have perpetuated it by this brief record. . . ."¹

This scene was represented in a painting by A. D. McCormick, R. I., entitled "The Nelson Touch," which was reproduced as a supplement to the *Illustrated London News* for November 23, 1938. The text under the reproduction reads in part as follows: "This picture illustrates the famous incident when Nelson . . . dipped a finger in the port and sketched with the wine on the table his plan for the expected battle."

As a boy I saw in Chicago a performance of Howard's *Shenandoah*,² which ended with a literal "smash hit." A Civil War veteran

¹ Cf. George Pellew, *Life and Correspondence of . . . Henry Addington, First Viscount Sidmouth*: London, John Murray (3 vols., 1847), II, 381 f.

² Cf. Bronson Howard's *Shenandoah*, A Military Drama in Four Acts, *apud* Montrose J. Moses, *Representative Plays of American Dramatists*: New York, E. P. Dutton and Co. (1921), 372-445. This play was not copyrighted until 1897 but was performed in Boston as early as November, 1888 and in New York in September, 1889.

described a battle by taking slices of bread from the table and placing them in a row on the carpet to represent the position of Union troops, and two cups and saucers to indicate the location of a Confederate battery. When he came to the charge, he exclaimed "And we swept over the battery like a whirlwind," in the excitement of his memories slashing his cane through the hostile battery of cups and saucers—an exciting finale. More recently the *Chicago Tribune* repeated a cartoon from the *Glasgow Evening Times* in which one habitué of a tavern says to another as they lean over their mugs: "No, Ah'll nut suppose my beer's Finland and that you're Stalin." It would surely be possible to find numerous parallels like these in modern history and literature.

The use of wine for writing, especially in connection with a flirtation, is frequently mentioned in classical writers; cf., for example, Tibullus I, 6, 19 f. and Ovid, *Heroides* XVII, 87 f.; *Amores* I, 4, 20 and II, 5, 17 f.; and *Ars Amoris* I, 571 f.

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NEC TENUI PENNA

At the recent meeting of the Classical Association of the Middle West and South in Louisville, the members were entertained at a banquet at the Pendennis Club. The members of the Association noticed a Latin motto, *Nec tenui penna*, which was stamped upon the dishes and embroidered upon the table linens. It would probably be interesting to know what interpretation the members of the Association placed upon this motto. At one table, where a group of young women teachers were seated, the group got no farther with the translation than this, "I do not have wings." Deciding that their translation was not correct, they gave it up.

The Pendennis Club received its name from the famous Captain Pendennis of Thackeray's *History of Pendennis*. Toward the end of chapter two in the novel occurs the following statement: "On it [a marble slab] you may see the Pendennis coat of arms and crest, an eagle looking toward the sun, with the moto, *Nec tenui penna*, to the present day." This accounts for the connection be-

tween the name of the club and the motto. The origin of the phrase is Horace's *Odes* II, 20, the first two stanzas of which are as follows:

Non usitata nec tenui ferar
Penna biformis per liquidum aethera
Vates, neque in terris morabor
Longius invidiaque maior

Urbis relinquam. Non ego pauperum
Sanguis parentum, non ego, quem vocas,
Dilecte Maecenas, obibo
Nec Stygia cohibebor unda.

With profound apologies to Horace, I give a metrical rendition of these two stanzas in English, preserving or rather portraying in English the original Alcaic Strophe:

On no uncertain wing I shall upward soar
Above the bright, clear air, from a bard transformed;
Nor longer here on earth delaying,
Greater than envy I'll leave the cities.

I shall not die, Maecenas, my friend most dear,
Although from parents poor and unknown I'm sprung,
In spite of which you were always friendly;
Neither shall I be confined in Hades.

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Book Reviews

[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

R. H. S. CROSSMAN, *Plato Today*, With a Preface by REINHOLD NIEBUHR: New York, Oxford University Press (1939). Pp. vii + 311. \$2.50.

The author has been Tutor in Philosophy and Fellow of New College, Oxford, has studied National Socialism during a year's residence in Germany, is Labour candidate for Coventry. In addition to a competent historical survey, there are chapters on Plato's probable opinion of British democracy, American education, the New Deal, Communism, Nazism. They are not merely fantastic. The analysis of democracy is the best, of Nazism the weakest. Plato and Crossman are both most critical of democracy because they know it best and care most about it.

The book is best as a study of the contemporary scene, which is what it purports to be. Considered as a book on Plato, it over-stresses the *Epistles* as if their authenticity were established, the political as compared to what is announced as the main purpose of the *Republic*—that is, the ethical, and especially Plato's incidental suggestion of the myth of the autochthones, with that phrase "a noble lie" of which detractors have made such good copy. Even so, it is written with real discernment and enlivened by apt comparisons with the modern, as when rhetoric is presented as salesmanship.

There are many arresting statements, whether we accept them or not. "Greek civilization was . . . a laboratory of social science." "A degenerate aristocracy hung on Socrates' words and utilized

his arguments to discredit the democracy." Socrates' death was politically justifiable. "The World War and the Great Depression have made Plato intelligible to us." Socrates was to Plato as Jesus to Paul. Our final verdict is to accept Socrates the rationalist and reject Plato the dogmatist.

Crossman, like Fite and others, hates Plato but can't do without him. Socrates was the gad-fly to his times; Plato is to ours.

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R. J. BONNER and GERTRUDE E. SMITH, *The Administration of Justice from Homer to Aristotle*, Vol. II: Chicago, University of Chicago Press (1938). Pp. vii+319.

When the third volume of this book appears—it is promised in the Introduction—we shall have the first comprehensive study of Greek law in English. It will not be quite all the law, because the emphasis of the authors is on courts and procedure, but they have found, as others have found, that for most systems of law, except quite modern ones, procedure and substantive law are practically inseparable.

There are available an extraordinary number of excellent studies in English on special points of Greek law. A great many of them, like those of Calhoun and Lofberg, owe their initial impetus to the teaching of Professor Bonner himself. If these studies were combined, we should have an admirable but fragmentary library, but we should lack a view of the whole. So far as I know, the only previous attempt to present such a view is that of Professor Vinogradoff in Volume II of his *Historical Jurisprudence* (1922). This, it must unfortunately be said, is wholly inadequate. The Appendices to Kennedy's translation in the "Bohn Library," while diverse enough in content, make no pretensions to a complete account.

The volume under review deals principally with Athens, but references to earlier developments in other parts of Greece, especially to Homer, are inevitable, particularly in the chapters on witnesses and on oaths (chapters VI and VII). The other chapters are more closely confined to Athenian procedure, which will always

seem in our eyes to be almost the equivalent of Greek, procedure, for the very simple reason that we know so much more about the law of Athens than about the law of any other Greek community. This remains a fact despite the considerable accession of material about non-Attic law derived from inscriptions. The law of Greek-speaking Egypt is, of course, a special case.

This second volume will be used with great profit by those who wish to get a clear picture of an enormously important phase of Athenian life—especially in the fourth century. But it must at once be stated that those who are not already somewhat familiar with Attic history and law will find themselves in deep water. This book is for scholars and experts, not for the general reading public.

We may go further. It will be much more profitably studied if Lipsius' *Das Attische Recht und Rechtsverfahren* is kept at hand. A great deal of the book is a critical examination, and for the most part a refutation, of special points made by Lipsius. In the majority of instances I find myself in accord with the authors as against Lipsius, whose work none the less must remain a point of departure for almost any study of Attic law.

But it is not merely the work of Lipsius, but that of nearly all the writers on this subject—Leisi, Pischinger, Meister, Guggenheim—that is reviewed and criticized. The result is, of course, a definitely polemical tone, since many received opinions are rejected, but there is no touch of ill-temper in the polemics—something that cannot always be said of scholars who refute each other.

Most of the following comments are in the nature of additional notes rather than objections. The Athenian sycophant (chapter III) is more intelligible if we remember that there was no official public prosecutor, i.e., no district attorney or *procureur de la république*, in Athens. Without such an official there is really no answer to the sycophant's defense of his conduct in the *Plutus* of Aristophanes (cited p. 44). The Roman *delator*, who became as dangerous a nuisance in imperial times as the Attic sycophant, was also occasioned by the absence of an official prosecutor. On the other hand, until recently there was no public prosecutor at all in England and the system is still incomplete there, but the scandals of sycophancy and delation were absent because the private prose-

cutor could not appear on behalf of the Crown without express authorization.

The civic duty of public prosecution at Athens was emphasized by the penalty for withdrawing (p. 59 seq.), as in the Roman *tergiversatio*. On the whole question it might profitably be recalled that neither Crito, if he is correctly quoted in the twice-cited passage (pp. 53, 73) from the *Memorabilia*, nor Xenophon himself is a reliable witness on the defects of the Athenian democracy. The whole story is a little dubious. The cases against Crito were private suits, and we have only his word that they were unfounded, while his hired prosecutor's attacks on the plaintiffs were criminal actions. The rationalization of "fighting fire with fire" is often offered at the present time and rarely by impressively moral persons.

This is not to say that sycophancy was not a major vice of Athenian public life. But I should like to re-emphasize the caution with which we must receive statements on this as on many similar matters. Most of the witnesses are more than suspect.

Another caution relates to the actual statements of our sources. Whether these occur in the orators, in Aristotle, in the scholiasts, or in documents—including the indubitably authentic epigraphic documents—we are prone to ascribe to them an excessive precision of meaning. Unfortunately, legal statements are not precise even in the most carefully phrased legal documents of modern times. The authors are fully aware of this (p. 103), but the temptation to make the sources exact is very strong. When Aristotle says that certain cases came before the arbitrators, we cannot be sure that he means only the cases mentioned. And when the scholiast (p. 107, n. 3) quotes a favorite challenge of lawyers, he does not clearly show "that the same case did not come before the archon and the arbitrator," but merely that in some instances the jurisdictions were exclusive.

One of the most interesting of the chapters is that on the oath (pp. 145–191). The ancient oath, and especially the Greek oath, has been the subject of many monographs and still needs examination. The various classifications—evidentiary, promissory, assertory and the like—are based largely on modern analyses and apply to ancient situations only with difficulty. How, for example, shall

we class the oath the prosecutor takes in homicide cases (p. 116) that the defendant is guilty? The point seems to be that the ancient oath was not really like the modern oath at all, although we have retained the ancient formulas. It was, I venture to believe, a matter of sympathetic magic and, while it degenerated quickly enough into a mere exclamatory discharge of emotion, it never quite lost the suggestion of its origin.

In regard to the much-discussed "oath helpers" which Zitelman found in Gortyn and Meister in so many other places, the authors' attitude is properly skeptical in matters of details. It is likely enough that oath-helpers existed, although their absence in Rome and in the Near East is strange. Their presence among the Germanic peoples is well-known. It is, however, usually forgotten that they were equally common among the Celts, where the number of compurgators was often enormous. The authors properly call attention to the untenability of Meister's belief that compurgation was incompatible with the advanced commercial structure of Athenian life (p. 191). Not only did it exist in England—to be sure as a survival—till 1833, but it was used in the specifically commercial courts of Piepowder and the Staple long after it had practically disappeared in the ordinary courts.

I am not convinced by the arguments Dr. Barkan quoted on pp. 275 f. that imprisonment was a form of punishment as such in Athens. It is surely not proved by the passages from Demosthenes (xxiv, 151) and from Andocides (vi, 21). The closest approximation is the statement in the *Apology* of Plato (37c). But the Platonic *Apology* is a quite unhistorical and rhetorical fantasy. I cannot see how Professor Oldfather's arguments can be met—and the reference to perpetual imprisonment, with its attending suggestion of public slavery, is hardly more than a pendant to the equally rhetorical penalty which, according to Plato, Socrates did actually propose (*Ap.* 36d).

Similarly, I can scarcely accept the theory of Keramopoulos (pp. 279–282) about *apotympanosis*, on the basis of the shackled skeletons he discovered. That *προσηλοῦσθαι* is used as a synonym of *ἀποτυμπανίζεσθαι* (p. 282) is a little gratuitous, as is the assumption that the scene in the *Thesmophoriazusae* (930–942) is a bur-

lesque on this form of punishment. The accepted notion that it consisted in beating the victim with clubs is still far the most probable. If ἀποτυμπανισμός was really a sort of crucifixion, it is hard to see how σταύρωσις came to be used when, under the Romans, crucifixion came to be fairly well known.

The only general comment that can be made of the entire volume is that it amply fulfils the expectations which the brilliant work of both authors in this field always arouses.

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Memoirs of the American Academy in Rome, Vol. xv: American Academy in Rome (1938).

A good part of this volume of the *Memoirs* is devoted to the description of unpublished objects in the collection of the Academy. In pp. 1-4, plates 1-2, Isobel Simpson discusses sixty-four fragments of terra-cottas which seem to belong to early imperial times. Some of these belonged to friezes, but the majority are antefixes. Charlotte Perry Ludlum describes, pp. 5-30 and plates 3-4, a number of stamped amphora handles now in the museum of the Academy. Most of these come from Monte Testaccio. Walter F. Snyder catalogues thirty-seven coins bequeathed by the late Esther Boise Van Deman to the Academy (pp. 21-22). Of these, three are non-Roman, fourteen belong to the years of the Republic, and twenty to those of the Empire. The author gives for these coins the conventional dates, although he points out that some of these dates are no longer acceptable. "Two Roman Portrait Heads in the Museum of the American Academy in Rome" are discussed by Erlin C. Olsen, pp. 83-86 and plates 9-10. The first is the head of an old man of the first century B.C., perhaps from a grave relief, which in a later period was used to decorate a composite tombstone. It belongs to the series of republican portraits which seem to have been copied from death masks, and it is of importance for its additional evidence of the use of such masks as prototypes for portraits in stone. The second head is that of a young boy of about six years of age and it dates from the Trajanic

period. The description of this head enabled the author to analyze briefly the characteristics distinguishing the styles of the Julio-Claudian and the Trajanic periods.

In a long and detailed article (pp. 23-61) Mason Hammond examines once more the question of the day on which the tribunician power of the Roman emperors was renewed. As is known, Augustus established the precedent of having the *tribunicia potestas* granted to the emperor by a law of the people initiated by a decree of the Senate. The evidence for the Julio-Claudian period is briefly surveyed and that for the period from Nero through Alexander Severus is discussed in detail. As a result of this fresh investigation of the evidence Hammond re-establishes Mommsen's original thesis that during the second and early third century December 10 was the tribunician day.

In a supplementary article, pp. 62-69, W. F. Snyder analyzes the evidence for Septemius Severus and Caracalla and concludes that numerous irregularities exist in the data on the years of the tribunician power of these two emperors. Some of them are due to errors, but others "must be assigned to incomplete, erroneous, and tardy indication and communication of the correct official system of numeration, which left ground for illusion regarding the current official new year of the tribunician power."

Professor Van Buren in a most interesting article entitled "Pinacotheca" (pp. 70-81, plates 5-8), discusses the influence of the "pinakes" both votive and monumental of the classical Greek period on the Roman and especially on the Pompeian wall panels. Votive tablets and later monumental tablets were very common in the Greek world and were collected in temples and in special buildings—the *πινakoθήκαι*. They formed one of the sources from which the Pompeian artists drew and they were clearly imitated by the panel painters of imperial times. Often a number of panels were painted on the walls of the same room in imitation of a picture hall and to such a room the name *pinacotheca* is applied. The house of the Vetii is cited as an example of a private house with such a *pinacotheca*, and certainly rooms "p" and "n" of that edifice can be accepted as such. The existence of *pinacothecae* in luxurious villas and palaces was already known from the statements of ancient

authors and especially of Vitruvius (*De Architectura* VI, 5, 2, and I, 2, 7).

In the final article, pp. 87-124 and plates 11-18, Claude W. Barlow discusses the "Codex Vaticanus Latinus 4929." The manuscript dates from the middle of the ninth century and is our sole remaining authority for the texts of Pomponius Mela, Vibius Sequester, and Julius Paris' Epitome of Valerius Maximus. The author gives a detailed and accurate description of the manuscript, indicates some of the "problems connected with the text tradition of authors contained therein," and suggests a number of points which still need to be investigated.

This volume, with its many and varied articles, will form a welcome addition to the bibliography of the Academy and, like the other volumes of the *Memoirs*, will prove indispensable to those interested in the field of Roman studies.

GEORGE E. MYLONAS

WASHINGTON UNIVERSITY

Hints for Teachers

[Edited by Dorothy M. Bell, Bradford Junior College, Bradford (Haverhill), Mass. The aims of this department are threefold: to assist the inexperienced teacher of Latin, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

Initiation Ritual for a Latin Club

In response to a need for an appropriate initiation ceremony which would have atmosphere, mystery, and symbolic significance, the Latin club of Dixon High School, Dixon, Illinois, devised the following and has used it with considerable success:

The club meeting designated for the initiation of new members is held in a large room darkened almost completely and strongly scented by an immense quantity of incense burning on every available ledge. Old members take their places first. Then the students who are to be initiated are admitted to the room and seated in the front rows. Each brings an apple with him to the ceremony.

On the platform in front of the room is an artistically decorated altar with an improvised tripod brazier beside it. Before the altar stands the high priest of the occasion, clad in a gorgeous robe and holding a candle-less four-branch candelabrum. In the corners of the room stand four priestesses dressed in beautiful vestments and holding long, lighted tapers.

As the ceremony begins, the high priest speaks in majestic and reverent tones:

I am the spirit of the classics. In me resides the power to initiate you into the fellowship of this society, whose purpose is the encouragement of interest in ancient Rome and her language. In the course of your initiation you shall

perform two acts symbolic of what must be done if you are to derive much satisfaction or benefit from the study of Latin. Therefore, rise and follow me with your eyes, if not with your steps, to the abode of the first spirit.

The high priest turns and walks slowly and majestically to the corner at his right. As he approaches the priestess standing there, he says, "Speak, O Spirit. Tell us who you are."

The priestess elevates her taper and says:

I am the spirit of Latin I. With me you will journey far away, back to the seven hills of Rome. There I shall tell you of the ancient Romans, their customs, their foods, their clothing, and their amusements. I shall show you their homes, their schools, and that great Forum known so well in history. From me you will learn the principles of Latin grammar and speech. Although you will pass me by as you go on to greater things, you will never really leave me. I am your friend—the foundation of all the years of Latin to follow.

As she finishes speaking, the spirit of Latin I places her candle in one of the empty sockets of the candelabrum. The high priest elevates this as he walks away and says, "The light of Latin I will light your way to each succeeding year of Latin. It will remain with you all through your study of Latin and all through life. Follow it to the region of the second spirit."

When the high priest draws near, the second spirit speaks:

I am the spirit of Latin II. You will come to me well informed of what you may find in Latin I. I shall have much to offer you concerning the legends and customs of the Romans. I shall thrill you with stories of Ulysses and his wanderings, the exploits of Hercules, the adventures of the Argonauts in their search for the golden fleece. For added inspiration you will study the writings of Julius Caesar concerning his efforts toward the expansion of the Roman state.

After saying this she places her taper in the high priest's candelabrum. The latter walks toward the third corner, saying, "Latin II adds its light to that of Latin I. Will you fail to follow the combined radiance to the realm of the third spirit?"

I, Latin III [says the third priestess], shall unfold that realm of ancient Rome so excellently portrayed by Marcus Cicero. You will see how with mere words this great orator and statesman overthrew a powerful conspiracy led by that rogue and arch enemy of the Republic of Rome, how he rose to great heights of power and prominence in the turbulent era which bred illustrious Caesar, Mark Antony, Pompey, and Cato the Younger, how he could influ-

ence the lives of people in their morals and activities with written or spoken words, and how unpredictable and powerful the hands of enemies and fate can be, striking the preëminent citizen as well as the pauper.

When the priestess has added the third candle, the high priest goes to the fourth and last corner saying, "With these three lights to lead you on, fail not to seek the final spirit. Seize the advantage! Finish the task! Follow!"

The fourth spirit says:

I am the spirit of Latin IV the highest goal which Latin students can attain in the high school. Through me you will come to know Vergil, Publius Vergilius Maro, the greatest poet of ancient Rome. You will read his great epic, the *Aeneid*, and from it you will learn of the virtues of the founders of Rome—their piety, honor, bravery, strength, and persistence. In the *Aeneid* you will meet him who embodies all these virtues, the hero Aeneas—Aeneas who came from ruined Troy into Italy, who carried with him his gods, and who began that which grew into Rome; Aeneas, the founder of Rome, and all the glory thereof.

The *Aeneid* will stir you with the adventures of this prince and his men as they overcame the obstacles put in their way by the remembering wrath of cruel Juno. The glorious character of Aeneas will win for him a place in your heart, and the indescribable beauty of Vergil's poetry will never be forgotten by you.

When the fourth spirit has added her candle to the others, the high priest goes to the center of the space before the platform and faces the students who are being initiated. He elevates the candelabrum saying, "The light is now bright and full. In high school we can offer you no more. Let us, then, present our sacrifices to the spirit of achievement. In symbolism let us demonstrate how benefit and enjoyment are yours once the sacrifice is made."

The high priest then mounts the platform, goes behind the altar, and places the candelabrum upon it. Taking up four long splinters of wood he says, "Now let us light the fire of interest through which the sacrifice is made and by which it is rendered easy. The flames are kindled by Latin I and are increased by each succeeding year." As he says this he takes a flame from each candle with one of the splinters. Then placing all four burning splinters together, and saying, "May the fire of interest be kindled in your hearts as it is in the brazier," he touches the splinters to the small pile of little pieces of wood ("greased" with canned heat) which is in the brazier.

(A reliable fire extinguisher should be kept handy although a little care should be sufficient to eliminate hazard.)

Returning to the altar, the priest takes up a long, gleaming knife and recites:

This knife represents study. The apples, which you who are being initiated have been instructed to bring, represent lessons. I now warm study with interest (holds knife in fire), and if you will bring your apples to me, I shall cut them in two and expose the core. Then, as you walk past the fire of interest, cast in a few of the seeds, thus making your sacrifice to the spirit of achievement. Then sign your names to the roll which the secretary holds, and return to your places.

When the initiates have done this, the high priest again faces them and says:

I now accept you as members of the Latin Club. As members, may you ever be willing to serve. As Latin students, may you always be willing to apply yourselves and make certain sacrifices. In Latin, as in life, satisfaction comes through effort, interest, and sacrifice.

Now, as fully initiated members, those who have entered the club through the ceremony are free to enjoy the apples whose seeds they have sacrificed.

Guidance Lesson for Prospective Latin Students

From Virginia Brown Eliot Junior High School, Washington, D. C., comes a suggested lesson to be presented by members of the first-year Latin class to younger pupils who are making their curriculum choices for the following year. The lesson was worked out by the 8A, 9A, and 9B classes and given to the 7B classes. After a short period of supervised study, pupil-teachers conducted the discussion. "Such work is a splendid example of the type of training that can be given in the modern school. Not only do the children examine their own work critically to see what is valuable, but they accept the responsibility for helping the younger ones to understand and choose wisely."

Did you know that over 50% of the words in the English language are of Latin origin? Some of these have come directly from the Latin, others have come from French, a direct descendant of Latin.

Here is the preamble to the Constitution, with the words of Latin origin omitted:

We, the _____ of the _____, in _____ to _____ a more
_____, _____, _____,
_____ for the _____ the _____ welfare, _____ the bless-
ings of _____ to ourselves and our _____, do _____ and _____ this
_____ for the _____ of _____.

The following words are Latin. They have been taken into English without change:

alias	alumni	animal	asylum	census	circus	color
data	dictator	exit	exterior	gladiator	inferior	interior
janitor	labor	liberate	major	malefactor	maximum	minimum
minor	minus	senator	stadium	stupor	et cetera	

For every word which has come from Latin into English without changing its form there are hundreds built on common Latin roots which have taken on English forms. The suffix *-able* or *-ible*, for example, means "able to be." Now see how it works:

<i>Roots</i>	<i>Meaning</i>	<i>What does this mean?</i>
vis	see	visible
leg	read	legible
separ	separate	separable
cred	believe	credible
ed	eat	edible

The prefix *in* means "not." What do these mean: invisible, illegible (= in-legible), inseparable, incredible, inedible?

<i>Roots and Meanings</i>	<i>Prefixes and Meanings</i>	<i>What do these mean?</i>
port—carry	re—back	report transport export
mit—send	trans—across	remit transmit emit
ject—throw	ex, e—out	reject trajectory eject

In the following sentences, check the correct answer:

1. Hitler est dictator (Africae, Italiae, Germaniae, Hispaniae).
2. Max Baer est (dictator, orator, pugnator).
3. Circus habet multa (rosas, animalia, senatores).

Here are the two mottoes of the United States of America. Let's all read them together:

1. E pluribus unum, One out of many.
2. In Deo speramus, In God we trust.

Current Events

[Edited by George E. Lane, Thayer Academy, Braintree, Mass., for territory covered by the Association of New England and the Atlantic States; Dwight N. Robinson, Ohio Wesleyan University, Delaware, Ohio, for the Middle States east of the Mississippi River; G. A. Harrer, the University of North Carolina, Chapel Hill, N. C., for the Southeastern States; Russell M. Geer, Tulane University, New Orleans, La., for the Lower Mississippi Valley and the Southwest; Alfred P. Dorjahn, Northwestern University, Evanston, Ill., and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the Middle Western States. News from the Pacific Coast may be sent to Fred L. Farley, College of the Pacific, Stockton, Calif.]

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible, it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection it should be remembered that the December issue, e.g., appears on November fifteenth and that items must be in hand five or six weeks in advance of the latter date.]

Saint Louis University, Missouri

A Latin Teachers' Institute was sponsored by the Department of Classical Languages at Saint Louis University, July 10-11, 1940, with a registration of 130 persons. The program included: "Greeting and Welcome," Dean W. M. Mallon, S.J.; "The Gauls of Asia Minor," W. Arndt, Concordia Seminary; "A General Language Course in the Eighth Grade," F. W. Horner, John Burroughs School; "Experiences with the Classics for Non-Classical Students," Mabel Arbuthnot, Drury College; "A Stroll through the Streets, Shops, and Houses of Pompeii," and "The Isles of Greece" (both illustrated), C. H. Heithaus; Round-Table Discussions, "Problems of First- and Second-Year Latin," Bertha Meehan, Roosevelt High School, presiding, and "Problems of Third- and Fourth-Year Latin," Elizabeth Toomey, Harris Junior College, presiding; "Original Latin Plays for Ninth-Grade Children," Helen Gorse, Hanley Junior High School; "Some Helpful Books for Teaching Latin," A. F. Hoogstraet, Rockhurst College; "Latin for the High-School Student of French," Cornelia Brossard, Harris Teachers' and Junior Colleges; "The Feminine Characters in Euripides," T. S. Duncan, Washington University; "Latin in the Jesuit *Ratio Studiorum*," C. M. O'Hara; "The Aftermath of the Catilinarian Conspiracy," W. E. Gwatkin, Jr., University

of Missouri; "Community of Interests among the Languages and Language Teachers," S. L. Pitcher, Saint Louis Public Schools; "Tibur Supinum" (illustrated), Walter Miller, University of Missouri.

Texas Latin Teachers' Institute

From June 10 through June 15 the University of Texas was host to the Latin teachers of the state in their second Latin Teachers' Institute. The object of the gathering was to improve the teaching of Latin.

In the mornings there were lectures on these subjects: "Reading Latin Aloud," "Publicity for Latin," "Aims and Content in Secondary Latin," "Language and the Creative Arts," "How to Make Caesar Interesting," "The Value of Testing," "Martial's Picture of High Society in Rome."

The principal speaker was Dr. D. S. White, of the University of Iowa. He was assisted by members of the staff of the Classical Department of the University of Texas and other members of the faculty. Dr. Rudolph Willard, of the English Department, spoke of the debt of English to Latin; Dr. Katherine Wheatley and Dr. R. G. Stephenson, of the Modern Language Department, spoke of the debt of French to Latin and the debt of Spanish to Latin respectively.

The discussion hour each evening was devoted to problems of secondary schools, such as: "Preparing a Syllabus," "Teaching of Vocabulary and Derivatives," "Holding Pupils after the Second Year," "Making the Latin Club Count." The discussion hour was regularly followed by an illustrated lecture.

A room was set aside for an exhibit. Under an appropriate sign each teacher placed her contribution, which she hoped would prove useful to some one in the group. Under "Public Relations" were posters for display outside the classroom, letters and articles suitable to be sent to parents, pictures and clippings from school and local papers relative to Latin-department activities. On the "Take-a-Copy" table were articles suggesting the advantages of the study of Latin, copies of Latin magazines, and a package of test questions for each teacher. These questions represented all sections of high-school Latin and had been sent in earlier by various teachers to be mimeographed. Under "Latin Club" were yearbooks from a number of schools, as well as favors, games, and explanations of social features. The possibilities of the bulletin board were displayed, and samples of cards prepared for illustrative work with a lantern were shown.

There was a great variety of scrap books and work books. One scrap book gave through clippings, pictures, programs, and favors, a complete history of the Texas Latin Tournament from the first meeting in 1924 through the 1940 contest.

In the Classical Library was a large and carefully selected collection of books. Here the teachers were free to examine all the latest texts, work books, volumes on Roman life, histories, and fiction with classical background. This was declared one of the most helpful features of the Institute for the teacher herself and for her school library.

This is only one of many services rendered by the Classical Department of the University of Texas to the Latin teachers of the State. The teachers appreciate this backing and the help which is always available for showing what should be done and the best possible way of doing it.

Texas—Frank Burr Marsh

We report with regret the death of Frank Burr Marsh, Professor of Ancient History at the University of Texas, May 31. He had been ill for a considerable length of time, but always with a cheerful hope of recovery.

Professor Marsh was graduated from the University of Michigan, studied later in Paris, began his teaching career at the University of Michigan and in a few years accepted a call to the University of Texas. So far as the writer knows, he did not attend meetings of classicists with any degree of regularity, but his collaborative effort with his colleague in the classics, Professor Leon, in their joint edition of selections from Tacitus shows how valuable such a combination can be.

E.T.

Virginia—Hampden-Sydney College

On the evening of May 17 the students of "Latin III" in Hampden-Sydney College presented the *Miles Gloriosus* of Plautus in their own translation, adapted for marionettes. The attendance was so large that many had to be turned away and accommodated by an additional performance several nights later.

We congratulate Professor Graves Hayden Thompson, under whose direction this unusual experiment was carried out, and find ourselves wondering which group of students drew the greatest amount of satisfaction from the performance—the translators (and that included the whole class), the makers of the marionettes and their clothes, the manipulators, or those who spoke the lines.

Virginia—Randolph-Macon Woman's College

Euripides' *Iphigenia at Aulis* was presented on May 11 at Randolph-Macon Woman's College, the twenty-sixth production of a Greek play in Greek under the direction of Professor Mabel K. Whiteside. The play was given on the Greek stage, built on the proportions of the stage at Epidauros, and dedicated last year to Miss Whiteside.

Our Colleagues in the Modern Languages

The February issue of the *South Atlantic Bulletin*, the organ of the South Atlantic Modern Language Association, has a leading article by Thomas B. Stroup, of the University of Florida, entitled "Promoting the Humanities," in which the writer seeks "to find out what is being done to preserve and promote the study of the humanities." It would appear from this report that our Committee on the Status of Classical Education is much more active than similar committees representing the modern languages, though one is

glad to know that the latter are well aware of the problem and are attempting to meet it. The writer expresses the hope that the Committee on Educational Trends and the Humanities, appointed in 1937 by the American Council of Learned Societies, will do some genuinely constructive work, though as yet it has done nothing. He calls attention, too, to the fact that the Phi Beta Kappa society "is becoming militant in its defense of the humanities."

The College Board Examination in Greek

The present series of College Board examinations in Greek, in contrast to the other foreign-language examinations of the Board, has shown practically no change since it was introduced over twenty years ago. The Greek 2 examination has regularly contained two short passages or one longer passage for translation from Xenophon, usually from the *Anabasis* or *Hellenica* but occasionally from other works, the *Cyropaedia*, *Agésilas*, and *Memorabilia*. Once, but only once, the committee of examiners turned from Xenophon to Plato. The examination has also contained three or four sentences to be written in Greek and a considerable number of questions testing knowledge of forms and syntax by means of declensions, verb synopses, principal parts, identification of forms, etc. The Greek H examination has regularly contained two short passages or one longer passage for translation from either the *Iliad* or *Odyssey*, questions on Attic equivalents of Homeric forms, syntax, scansion, and a brief essay question.

On the whole, the examination has been satisfactory, since it has tested in a definite and logical way the student's knowledge of Greek. It has, it may be noted, aroused little, if any, adverse criticism. But for some time the feeling has been growing that, excellent as the examination is in many ways, it is not only out of line with the other language examinations given by the Board but also with the methods of teaching which many teachers use or would like to use. Teachers of Greek have in some cases felt that there has been too great an emphasis on forms and syntax and that knowledge of Greek could be tested just as effectively in a way which would give them a little more freedom to stress what they consider important.

The matter was brought to a head last fall by a petition sent to the Board by a group of preparatory-school teachers requesting that (1) the number of grammatical questions be reduced, (2) a comprehension question or a series of questions, similar to those already in use in the Latin examinations, be introduced, (3) the emphasis in the Greek 2 examination be far less strongly placed upon the *Anabasis* and *Hellenica* and be made to cover a wider selection of Attic prose.

It is not the policy of the Board to announce specific changes in the form of its examinations. But the time is undoubtedly ripe for a change in form of the Greek paper, a change which would improve the paper as a measuring instrument, and which would at the same time prove stimulating to both candidate and teacher.

In Memoriam—Donald Cameron

Donald Cameron, for thirty years a professor of Latin in Boston University, died suddenly in Boston on February 15. Throughout his period of service he was a loyal and active member of the Classical Association of Massachusetts and a constant attendant at its meetings. He served on the executive committee of the Eastern section and gave time and effort without stint to the activities, particularly to the reading meetings, of the Classical Club of Greater Boston.

Professor Cameron was born in Wheelock, Texas, was graduated from the University of Texas, A.B. 1895, and then studied at Harvard, where he received the degrees of A.M. 1900 and Ph.D. 1902. He won a traveling fellowship from Harvard and studied in Germany, Italy, Greece, and Asia Minor, and subsequently made several trips for study to Italy and France.

Fortunate indeed was the association or the institution that included among its members a man with Cameron's genuineness of character, love of sound scholarship, and unvarying fidelity to standards and to duties. He loved to recall the debt which he owed to his father, whose love for the classics, imbibed through sound teaching at Edinburgh, was imparted to the son at a tender age, along with unswerving principles, never forgotten, of self-devoting performance of duty. An outstanding quality of Cameron's service, both as teacher and as faculty member, was the fact that it was impossible for him to assume any task, large or small, without giving it the most complete and painstaking effort within his powers. A colleague writes of him:

None of us, I believe, has ever known a college teacher who felt as his responsibility a larger share of a faculty's responsibility. He was never content with shallow consideration or easy action on a basis of general probabilities. . . . He set us all a continual example of workmanlike procedure. . . . We shall miss him because with him among us we felt, as in a magnetic field, the power of his straightforward strength, and in some immediate, responsive way were better workers and better men. ALEXANDER RICE

BOSTON UNIVERSITY

The Ohio Classical Conference

The nineteenth annual meeting of the Conference will be held at Marion under the auspices of the public schools of that city, on October 31, November 1 and 2, at the same time as the various district meetings of the Ohio Education Association, with which the Conference is affiliated. The terms of this affiliation allow every teacher of the Classics in Ohio the choice of attendance either at the district meeting or at the Conference.

Among the outstanding speakers are: Paul Roundy, of Western Reserve Academy, who will speak on "Ancient and Modern Community Citizenship." There will be a round-table discussion on "Visual Education in Latin" conducted by Virginia Markham, John Adams High School, Cleveland.

The annual banquet will be addressed by Professor George Karo on "Roman Historical Reliefs."

Recent Books¹

[Compiled by Herbert Newell Couch, Brown University]

- ALBERTINI, E., *Afrique romaine*: Paris, "Editions universitaires" (1940). Pp. 67, 24 plates. Fr. 30.
- ATHENAEUS, *Deipnosophistae*, Vol. VII, With an English Translation by Charles Burton Gulick, "Loeb Classical Library": Cambridge, Harvard University Press (1939). Pp. viii + 426. \$2.50.
- BARWICK, KARL, *Caesars Commentarii und das Corpus Caesarianum*, "Philologus, Supplementband XXXI, Heft 2": Leipzig, Dieterich (1938).
- BATES, WILLIAM NICKERSON, *Sophocles*: Philadelphia, University of Pennsylvania Press (1940). Pp. 291, 10 illustrations. \$3.50.
- BERGOUGNAN, E., *Hésiode et les poètes élégiaques et moralistes de la Grèce*: Paris, Garnier (1940). Pp. 336. Fr. 18.
- BÖRNER, ERICH, *Der staatliche Korntransport im griechisch-römischen Aegypten* (Doctor's Thesis): Quakenbrück, Kleinert (1939). Pp. 46.
- BRINK, A., *De Democratie bij Demosthenes*: Groningen, Wolters (1939). Pp. 116. Fl. 2.40.
- BRUNEL, J., *L'aspect verbal et l'emploi des préverbes en grec, particulièrement en attique*, "Collection linguistique publiée par la Société de Linguistique de Paris, No. 45": Paris, Klincksieck (1939). Pp. 296. Fr. 90.
- BUDDE, ERICH G., *Römische Köpfe*: Berlin, Weise (1939). Pp. 10, 20 plates. RM 2.75.
- CARLETON, PATRICK, *Buried Empires*, The Earliest Civilizations of the Middle East: New York, Dutton (1939). Pp. 290, 12 plates, maps. \$3.00.
- CARY, M., *A History of the Greek World from 323 to 146 B.C.*: New York, Macmillan (1939). Pp. 448, 3 maps. \$4.40.
- CHARLESWORTH, M. P., *Documents Illustrating the Reigns of Claudius and Nero*: Cambridge, at the University Press (1939). Pp. 50. 3s. 6d.
- CLARK, GRAHAME, *Archaeology and Society*: London, Methuen (1939). Pp. 235, illustrated. 7s. 6d.
- COOK, A. B., *Zeus*, A Study in Ancient Religion, Vol. III, *Zeus, God of the Dark Sky*, in 2 parts: Cambridge, at the University Press (1940). Pp. 1330, 83 plates. Gns. 8.

¹ Including books received at the Editorial Office of the CLASSICAL JOURNAL, Washington University, St. Louis, Mo.

- COOPER, LANE, *Aristotelian Papers*, Revised: Ithaca, Cornell University Press (1939). Pp. 237. \$2.50.
- CORRADI, GIUSEPPE, *Le strade romane dell'Italia occidentale*: Turin, Paravia (1939). Pp. iv+81, 12 plates, 3 maps. L. 9.
- CROFT, ALICE M., *Longer Latin Sentences*: London, Harrap (1930). Pp. 48. 1s.
- DEMOS, RAPHAEL, *The Philosophy of Plato*: London, Scribners (1939). Pp. 420. 12s. 6d.
- DEVAMBEZ, PIERRE, *La sculpture grecque*: Paris, "Editions d'Art et d'Histoire" (1938). Pp. 72, 68 plates, map.
- DINSMOOR, WILLIAM BELL, *The Athenian Archon List in the Light of Recent Discoveries*: New York, Columbia University Press (1939). Pp. xvi+274, 1 figure. \$4.50.
- DORNSIEFF, FRANZ, *Echtheitsfragen antik-griechischer Literatur*, Rettungen des Theognis, Phokylides, Hekataios, Choirilos: Berlin, De Gruyter (1939). Pp. vii+88. RM 6.20.
- DUNHAM, FRED SYLVESTER, and others, *The Language of the Ages*, A Course in Latin for Beginners, Second Edition: Ann Arbor, Edwards Bros. (1939). Pp. 629. \$1.75.
- EYRE, EDWARD, Editor, *European Civilization*, Its Origin and Development, VII; The Relations of Europe with Non-European Peoples: New York, Oxford University Press (1939). Pp. vi+1209, 20 maps. 21s.
- FRANK, TENNEY, *An Economic Survey of Ancient Rome*, Vol. v, *Rome and Italy of the Empire*: Baltimore, Johns Hopkins Press (1940). Pp. xvi+445; General Index Pp. 140. \$5.75.
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